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VOLUME I

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EARLY CATHOLICITY IN CHICAGO

1673 - 1843

THE CHURCH ORGANIZED AT CHICAGO.

Residing, therefore, within the bounds of his spiritual jurisdiction, the Catholics of Chicago, when they resolved in April, 1833, to petition for a resident pastor, addressed themselves to the Bishop of St. Louis. Their petition ran as follows:

"We, the Catholics of Chicago, Cook Co., Ill., lay before you the necessity there exists to have a pastor in this new and flourishing city. There are here several families of French descent, born and brought up in the Roman Catholic faith and others quite willing to aid us in supporting a pastor, who ought to be sent here before other sects obtain the upper hand, which very likely they will try to do. We have heard several persons say were there a priest here they would join our religion in preference to any other. We count almost one hundred Catholics in this town. We will not cease to pray until you have taken our important request in consideration."³⁷

³⁷ Andreas, I, 289. The following signed the petition, the figure after each individual's name indicating the number of persons in his family: Thomas J. V. Owen, 10; J. Bt. Beaubien, 14; Joseph Lafromboise, 7; Jean Pothier, 5; Alexander Robinson, 8; Pierre La Clerc, 3; Alexis Lafromboise, 4; Claude Lafromboise, 4; Jacques Chassut, 5; Antoine Ouimet; Leon Bourassa, 3; Charles Taylor, 2; J. Bt. Miranda and sisters, 3; Louis Chevalier, 3; Patrick Walsh, 2;

The appeal of the Catholics of Chicago to Bishop Rosati reached him at a providential juncture. A few days before it came into his hands, he had raised to the priesthood a young Frenchman, Irenaeus Mary St. Cyr, whose services were now available for whatever corner of the Lord's vineyard the prelate might see fit to assign him. Accordingly, under date of April 17, 1833, Bishop Rosati signed a document charging Father St. Cyr with the spiritual care of the Catholics of Chicago.³⁸

John Mann, 4; B. Caldwell, 1; Bill Saver, 1; Mark Beaubien, 12; Dill Vaughn, 1; James Vaughn, 1; J. Bt. Rabbie, 1; J. Bt. Roulx; J. B. Tabeaux, 1; J. Bt. Duvocher, 1; J. Bt. Brodeur, 1; Mathias Smith, 1; Antoine St. Ours, 1; Bazille Deplat, 1; Charles Monselle, 1; John Hondorf, 1; Dexter Assgood, 1; Nelson Peter Perry, 1; John S. C. Hogan, 1; Anson H. Taylor, 1; and Louis Francheres, 1; a total of 122. The original copy of the petition is endorsed with these dates—Received April 16, 1833. Answered April 17, 1833.

³⁸ The text of the document is in Andreas, I, 290. "Joseph Rosatti, of the Congregation of Missions, by the Grace of God and of the Apostolic See, Bishop of St. Louis, to the Rev. Mr. John Irenaeus St. Cyr priest of our diocese, health in the Lord:

Rev. Sir:—Whereas not a few Catholic men inhabiting the town commonly called Chicago, and its vicinage, in the State of Illinois, have laid before me that they, deprived of all spiritual consolation, vehemently desire that I shall send them a priest, who, by the exercise of his pastoral gifts, should supply to them the means of performing the offices of the Christian religion and providing for their eternal salvation. Wishing, as far as in me lies, to satisfy such a desire, at once pious and praiseworthy, by virtue of the powers of Vicar-General to me granted by the most illustrious and most reverend Bishop of Bardstown (Ky.), I depute you to the Mission of Chicago and the adjoining regions within the State of Illinois, all of which have hitherto been under the spiritual administration of the said most illustrious and most reverend Bishop of Bardstown, grant you, until revoked, all the powers as described in the next page, with the condition, however, that as soon soever as it shall become known to you that a new Episcopal See shall have been erected and established by the Holy Apostolic See from the territory of other sees now existing, to that Bishop within the limits of whose diocese the aforesaid Chicago mission is included, you shall render an account of all those things which shall have been transacted by you, and surrender the place to such priest as shall be by him deputed to the same mission, and you, with God's favor, shall return to our diocese from which we declare you to be by no means separated by this present mission.

Given at St. Louis from the Episcopal building, the 17th day of April, 1833.

Joseph,
Bishop of St. Louis."

Jos. A. Lutz, *Secretary*.

The original of this document is in the possession of Archbishop Glennon of St. Louis.

Father John Irenaeus Mary St. Cyr was a native of France, having been born in the department of the Rhone, archdiocese of Lyons.³⁹ His classical studies, together with his philosophy and part of his theology were made in France. In the beginning of June, 1831, he left the land of his birth for America, and arrived in St. Louis in August of that year, being one of the first clerical recruits secured at this period for the diocese of St. Louis through the agency of the French Association for the Propagation of the Faith. On April 6, 1833, he was raised to the priesthood by Bishop Rosati. Twelve days later he set out from St. Louis for his new field of labor in northern Illinois in company with Mr. Anson Taylor, who had been dispatched from Chicago to serve as escort. A journey of twelve days, made partly on foot, brought the pair to Chicago, May 1, 1833. About a month later, June 4, Father St. Cyr made his first report to Bishop Rosati on the religious outlook in the new field.

"If I have delayed so long to send you news, you may be sure that this is not owing to negligence or much less to any lack of good will on my part. The fact is that as I have no acquaintance as yet with the people of Chicago and do not know how they stand as to the establishment of religion in their town, I have wished to sound them a little to the end that I may be less uncertain as to what to say to you about conditions here in the matter of religion.

"While the number of Catholics is large, almost all of them are entirely without knowledge of the duties of religion. Still, the regularity with which they are present at Mass every Sunday and the attention and respect with which they assist thereat, give reason to hope that with patience and some Sunday instructions, we shall be able, with God's help, to organize a congregation of good Catholics. Many Protestants, even of the most distinguished of Chicago, appear to be much in favor of the Catholic religion, in particular Mr. Owen, the Indian agent, as also the doctor and several other respectable families who come to Mass every Sunday and assist at it with much respect.⁴⁰

³⁹ A letter of Father St. Cyr's to the Hon. John Wentworth of Chicago, written in the early eighties, supplies most of the data embodied in the sketch of the priest in Andreas, I. Newspaper clippings in library of St. Ignatius College, Chicago. Father St. Cyr's departure for Chicago was reported in the *Shepherd of the Valley* (St. Louis, Mo.), April 20, 1833.

⁴⁰ Thomas Joseph Vincent Owen, a native of Kentucky, U. S. Indian agent at Chicago, was elected a member of the first Board of Trustees of the town of Chicago, and by the board, elected as the first president, (corresponding to the mayor). He signed his name to the petition addressed by the Chicago Catholics to Bishop Rosati in April, 1833, representing a group of ten. He died on October 15, 1834, and his funeral services were conducted by Father St. Cyr according to the Catholic rite. *St. Mary's Church Records (Chicago)*.

“The people of Chicago have taken up a subscription amounting to 261 dollars, and they hope to go even somewhat beyond that. Mr. [Jean] Baptiste Beaubien gives the site on which to build the church. However, despite all the fair prospects held out in every way by this town of Chicago, despite the fine promises made to provide the priest with everything necessary for his support, despite all the honor and courtesy and marks of respect with which the residents of the place received me and which they continue to show me daily to the chagrin of the Protestant ministers, I should have reason to complain, Monseigneur, were you not to send me some assistance at the start to relieve my needs; for I should not have money enough even to pay postage on a letter were I to receive one, nor do I know how I am going to pay the transportation charges on my trunk, when it comes, unless I have some help from you beforehand. I cannot say Mass every day, as I should like to, for I cannot always obtain the wine and candles. I am eager to go to St. Joseph, as soon as [Rev.] Mr. Badin shall have returned from Kentucky, but—. It is true, as you will tell me, that the Catholics have promised to furnish everything necessary for the support of the priest. Yes, Monseigneur, but they are going to start to build a little chapel and a presbytery with money contributed by them for the purpose. Therefore, if the money contributed falls short of the cost of the buildings, I shall be constantly in want.

“As to what the Indian chiefs are reported to have promised for a Catholic church, nothing certain is known up to this; we must wait and see what the outcome will be of the treaty that is to take place next fall.

“The eagerness shown by the people of Chicago, the Protestants even, to have a Catholic church, allows us to place great hopes in the future. Every Sunday so far, I have given an instruction alternately in English and French. I aim particularly to remove prejudices by showing as clearly as possible in what the teaching of the Church consists. In my first instruction I explained the meaning of the invocation of the saints, the difference there is between praying to God and praying to the saints, the meaning of the veneration paid to images and relics and the doctrine of the Catholic church regarding purgatory. The second Sunday I preached in English on the unity of the Church of Jesus Christ. I showed its necessity, bringing out also how this unity is found in the Catholic Church. On Ascension day, I preached in French on the real presence and afterwards explained in English the ceremony of the Mass. Pentecost day, I set forth the rapid progress of the gospel throughout the world and the great results it accomplished in reforming morals [this in English]. On Trinity day, I explained in French the symbol of St. Ambrose on the Holy Trinity and then the Apostles’ Creed, as also what we must absolutely know and believe in to be saved. I tell you all this, Monseigneur, not to show you what I have done, but that you may see whether what I have done is right or wrong and that I may learn how to proceed in the future. A number of persons have approached

the tribunal of penance. I presume, Monseigneur, that you put some books in my trunk, as you gave me to understand at my departure. Up to the present I have been left to my own resources. I should like exceedingly to have some instructions in English or French, some French catechisms and two or three mission hymns.

"To give you some idea of Chicago, I will tell you that since my arrival more than twenty houses have been built, while materials for new ones may be seen coming in on all sides. The situation of Chicago is the finest I have ever seen. Work is now proceeding on a harbor that will enable lake-vessels to enter the town. Three arrived lately crowded with passengers who came to visit these parts, and in most cases, to settle down here. Everything proclaims that Chicago will one day become a great town and one of commercial importance.

"I have performed several Baptisms; and in this connection, Monseigneur, permit me to ask you something: Is Baptism conferred by Baptist ministers valid? It is laid down in theology, as far as I can remember, that the ministers in conferring the sacraments must have the intention which the Church has; but Methodist ministers confer Baptism, not as something necessary for salvation, but as a ceremony of the Church, and consequently they have not the intention which the Church has, for she intends that Baptism be conferred as something absolutely necessary for salvation."⁴¹

Though Father St. Cyr inaugurated the Catholic ministry in Chicago in good season, the Protestant denominations had been in the field at a still earlier date. The Rev. William See and after him the Rev. Jesse Walker, both ordained ministers of the Methodist Episcopal church, conducted services in Chicago before 1832. The latter had for his meeting place a log-building popularly known as "Father Walker's log-cabin" and situated at Wolf Point on the west side of the river at about the intersection of the present Kinzie and Canal Streets. "Father" See, besides preaching the Gospel, plied the trade of a blacksmith. Mrs. Kinzie's *Wau-bun*, a well-known book portraying scenes from the pioneer history of Chicago, records the impression produced on her by one of "Father" See's

⁴¹The originals of Father St. Cyr's letters, written in French, are preserved in the Chancery Office of the Archdiocese of St. Louis. They are about fifteen in number, are addressed in each instance to Bishop Rosati of St. Louis, and record the writer's impressions and experiences as he was engaged in the work of building the first church and organizing the first Catholic parish in Chicago. For the story of pioneer Catholicity in that great city, they constitute the most interesting and valuable documentary material extant. For permission to use Father St. Cyr's letters, all hitherto unpublished, the writer of this sketch is indebted to the courtesy of the Chancellor of the St. Louis Archdiocese, the Rt. Rev. Monsignor J. J. Tannrath.

sermons. The first Protestant church organization, that of the Presbyterians, was formed in June, 1833, by the Reverend Jeremiah Porter, an army chaplain, who arrived at Fort Dearborn on May 13 of the same year, twelve days after the arrival of Father St. Cyr. The Baptists organized a church in October of the same year. Thus the year 1833 saw church organizations regularly established in Chicago for the first time, three churches, Catholic, Presbyterian, and Baptist being founded during that year; the first in May, the second in June, and the third in October. The Temple Building, near the corner of Franklin and South Water Streets was erected by a Dr. Temple as a meeting-place for the various Protestant denominations, before they had churches of their own. It was opened for service in August, 1833, and, with the exception of "Father Walker's" log-cabin, was the first building erected in Chicago for religious worship.⁴²

Towards the end of June, 1833, Father St. Cyr again addressed the Bishop of St. Louis:

"I received my trunk at last on the eighteenth of this month. That it was so long on the way was not any fault of Mr. St. Cyr who was pleased to charge himself with the task of having it forwarded to me, but was owing to the fact that when he arrived at Hotway [Ottawa], he found the water too low to enable him to proceed by river as far as Chicago, and was obliged to take another route, by land, to his destination at Mackina[w]. My trunk accordingly remained at Hotway [Ottawa] until the eighteenth of this month.

"I am very much surprised that the Missal was not found, for the third book I came to when I opened my trunk was the Missal. (?) And what I told you in my first letter, Monseigneur, happened to me just so, namely, that I shouldn't have money enough to pay for the transportation of my effects. This cost me two dollars and a half and these I had to borrow from Mr. Beaubien, who shows me every kindness imaginable.

"I have received a letter from [Rev.] Mr. Deseille, who is at St. Joseph in [Rev.] Mr. Badin's place; he urges me to go to St. Joseph, but this is impossible as I have not a penny with which to defray the expenses of the journey.⁴³ I beg you, Monseigneur, to send me a little money to relieve my present needs. Perhaps the future shall find me better off in this respect.

⁴² Andreas, I, 289, 315.

⁴³Father Deseille was missionary to the Potawatomi Indians of Northern Indiana and Southern Michigan from 1833 to his death in 1837. As no priest could reach him in his dying moments, he dragged himself to the altar of his humble chapel, opened the tabernacle door and communicated the sacred species to himself as viaticum. See *The Story of Fifty Years*, p. 19. (Notre Dame Press.)

"I am well aware that the people should provide for all my needs; they have promised to do so. If I can have from them the wherewithal to build a little chapel, I shall consider myself very fortunate and I hope that with the grace of God and the assistance of charitable souls, our Divine Savior will have a temple in Chicago where he will dwell continually in the midst of us by his real presence in the Blessed Sacrament of the Altar.

"Our subscription for the church amounts now to 332 dollars; but according to the building plans agreed on, we shall need five hundred dollars. It will be 36 feet long, 24 wide and 12 high.

"As to the land which the Indian chiefs are reported to have promised, we cannot count on it, seeing that [Rev.] Mr. Badin, to whom the Indians made the promise, did not fulfill the conditions of the contract in virtue of which the Indians offered to give a certain amount of land toward the building of a Catholic church, for their own use, however.

"Another thing which causes me much pain. I cannot say Mass during the week, or rarely so, for lack of the necessary articles.

"But, Monseigneur, I must tell you in all sincerity that this Mission holds out the fairest hopes for the future and that to abandon it for lack of some little assistance, or some small sacrifices, would be a great loss for religion, a loss all the greater and more certain now that a Presbyterian minister arrived in Chicago from some other place a few days ago.⁴⁴ Many Protestants, even of the most respectable families of Chicago, who manifest the greatest desire to become Catholics, would return to their first religion, or rather would remain in their errors, as being without any means of embracing the Catholic religion.

"I have performed eight baptisms in Chicago and must go to the Fox River to perform some more.

"You cannot believe, Monseigneur, how much good could be done for religion in these vast prairies were a priest to visit from time to time the families who are scattered here and there, abandoned to themselves in everything that concerns religion and their eternal salvation.

"Even the Indians, the poor Indians, are not indifferent towards

⁴⁴ This was the Rev. Jeremiah Porter, founder of the First Presbyterian Church of Chicago. His *Journal*, which appeared in the *Chicago Times* in 1877, has this reference to Father St. Cyr: "The first priest residing here [Chicago] was Father St. Cyr with whom I had some friendly interviews in my study which I had built near my boarding house on the lot on the corner of Lake and LaSalle Street, on which the Marine Bank now stands; a canal lot, not on market then but valued at about \$200, and now worth in the neighborhood of \$200,000. St. Cyr presented me with a little book entitled "A Papist Represented and Misrepresented," which I shall retain as a memento of the infant days of our churches. When I called to sympathize with Mrs. Hamilton in the death of her brother, Buckner, I found the priest had preceded me in attempting to comfort the woman."

our holy religion; they earnestly wish to have a black-robe. I have made the acquaintance of three of the principal chiefs, all three Catholics. Two of them in particular, who remained some days in Chicago, edified me by their great faith. Before sitting down at table, whether others were present or not, they prayed for a space of almost five minutes, and three times every day they came to my room to say their prayers which consisted of a Pater and an Ave, to thank God for having given them life and the means to support life and to pray for their benefactors. I showed them a large crucifix and explained to them, with the aid of an interpreter what our Lord had done and suffered to save us from hell and give us heaven. They remained motionless for a while, with their eyes fixed on the crucifix, and looking at it with an air of piety and compassion which showed they had a lively realization of what they saw. Then they broke the silence by prayers which they recited at the foot of the crucifix, shedding at the same time, torrents of tears. *Non vidi tantam fidem in Israel.* I could not refrain from weeping with them. They told us that they prayed to God three times every day, whether journeying or at home and that they spent every Sunday singing praises of Him who died for the whites and poor Indians alike. What a beautiful harvest, Monseigneur!"

On September 26, 1833, the Potawatomi Indians, or, as they were officially designated, the United Nation of the Chippewas, Ottawas and Pottowatomies, concluded at Chicago, a treaty, according to the terms of which they sold to the Government the remnant of their holdings in Michigan, Indiana, and Illinois, receiving in consideration of the same one dollar per acre, and, in addition, a grant of 5,000,000 acres of land on the left bank of the Missouri River. To this new home, represented roughly on the map of today by the southwestern counties of the state of Iowa, bordering on the Missouri River, the Indians agreed to move immediately on the ratification of the treaty.⁴⁵ Father St. Cyr had the satisfaction of celebrating Mass for the Catholic Indians assembled at Chicago on the occasion of this treaty of 1833.

"The last post," Father St. Cyr writes to Bishop Rosati, September 16, 1833, "brought me your letter in which were enclosed two others, one addressed to Mr. J. B. Beaubien and the other to Mr. Robert Stuart. I have delivered each one to its address."⁴⁶ Both gentlemen

⁴⁵ The text of the Chicago treaty of 1833 is in Kappler: *Indian Affairs and Treaties*, II, 402. A discussion of its terms and the circumstances which attended its signing may be read in Quaife, 348-368.

⁴⁶ Robert Stuart was agent of the American Fur Company of Chicago and one of the controlling figures in the affairs of that powerful concern.

offered very willingly to pay me the fifty dollars; but I shall receive the money only at the conclusion of the treaty which began last Saturday and will finish the middle of next month. At this treaty, a decision will be reached as to whether we are to get the lands which the Indian chiefs promised to give towards the support of a Catholic establishment in their midst. More than 1,000 Indians are gathered here for the payment. Yesterday I said Holy Mass four miles from Chicago before a large congregation of converted Indians recommended to me by their pastor [Rev.] Mr. Deseille, who could not accompany them to the treaty, as he is the only priest at St. Joseph.

"Besides the Catholic Indians of St. Joseph, a great many other Indians from Mackina[w] and Green Bay assisted at Mass. They had arranged a pretty altar under a tent. Their modesty, their good behavior during the most Holy Sacrifice and their respect for priests touched and edified me exceedingly. The Catholics of Chicago, together with those from St. Joseph who came to attend the treaty, gathered there in great numbers to hear Mass. The Catholics sang French hymns at the beginning of the Mass. Then the Indians sang the Credo in their own language, but to the same air to which we sang it, and they sang, besides, a number of beautiful hymns.

"The carpenters are working at present on my little chapel. I hope it will be finished by Sunday or at least during the course of the following week.

"I saw Mr. Menard on Saturday.⁴⁷ He gave me a letter for you. So far, I have not received the books you were so good as to send me. I hope to receive them today, as soon as Mr. Menard's effects shall have arrived here.

"Monseigneur Rezé spent a little while here on his return from Green Bay. He gave me ten dollars for my church and ten dollars for myself. His visit was extremely short, as the steam-boat left the same day it arrived.⁴⁸

"I received fifteen days ago a letter from Monseigneur Flaget in which he announces the death of two of his priests and of four religious.

"There is no particular sickness except bilious fever, which, however, has not been dangerous. I had an attack of it myself for fifteen days.

"I buried last week a little child, which I had baptized only a short time before.

⁴⁷ Pierre Menard, Sr., of Kaskaskia, Ill., was the first Lieutenant Governor of the State of Illinois and a foremost figure in the early political life of the commonwealth. He held the title at one time to valuable North Side property in Chicago subsequently acquired by the Kinzies. For a sketch of Pierre Menard Sr., see Moses: *Illinois, Historical and Statistical*, I, 289.

⁴⁸ Monsignor Frederick Rese [Rezé] was at this time Bishop-elect of the newly founded diocese of Detroit. He was consecrated in Cincinnati, October 6, 1833, three weeks after his visit to Chicago. He resigned his episcopal charge in 1837, and returned to Europe.

"There is no news which might interest you, Monseigneur, apart from the extraordinary growth of Chicago, which only a little ago was nothing but a small village. Now there is a street a mile long [South Water Street] and soon there will be two others of the same length. But, unfortunately, piety will not flourish any more on that account."

The mention made by Father St. Cyr in the preceding letter of the Potawatomi treaty of 1833 and of the Catholic services conducted on that occasion before the assembled Indians recalls the fact that the Potawatomi had a direct share in the first formal organization of the Catholic Church in Chicago. A communication from Mr. Thomas J. V. Owen, U. S. Indian Agent at Chicago, to Mr. Anson H. Taylor under date of April 4, 1833, declared that "at the petition of the principal chiefs of the Pottowatomie tribe of Indians to the President of the United States, permission was given them to donate to the Roman Catholic Church four sections of land on the Desplaines or Chicago River near the Town of Chicago, for the purpose of establishing a seminary of learning."⁴⁹ The intention of the Indians to subsidize a Catholic school or college by a grant of land from their extensive holdings was for some unknown cause never embodied in the treaty of 1833, and on that account, no advantage ever accrued from it to Father St. Cyr or his successors. Further testimony to the good will of the Potawatomi to the Catholic Church was the circumstance already noted, that the petition of April, 1833, on the part of the Catholic residents of Chicago for a resident priest, addressed to Bishop Rosati, was signed by the two Potawatomi chiefs, Billy Caldwell and Alexander Robinson and by numerous persons of mixed French and Indian blood, like the La Fromboises and Chevaliers. Moreover, it was with the help of Indian women that Father St. Cyr's church was swept and put in order in preparation for the first services and the humble place of worship often echoed to the hymns which the Indians were taught to sing.⁵⁰

⁴⁹ Chancery Office of the Archdiocese of St. Louis. *The Shepherd of the Valley* (St. Louis, Mo.) January, 1834, has the following: "A letter recently received from Chicago, Ill., states that the Indians near that place have received a large tract of land for the purpose of establishing a Catholic mission among them, and are only waiting the arrival of a priest to commence erecting a mission house and church."

⁵⁰ *Recollections of Augustine D. Taylor*. Newspaper clippings in Library of St. Ignatius College, Chicago. The name and date of the newspaper cannot be identified.

Father St. Cyr said the first Mass in the new church in October, 1833, for the Catholic Indians, 300 in number, who had come to Chicago from South Bend for their annuities. Work on the structure had been finished by its builder, Augustine Deodat Taylor, only the day before and the Indians began at once to sweep and clean the little place of worship in preparation for the opening services. The church, however, was still unplastered, and as there was no prospect of collecting additional money from the people of Chicago, who had contributed to the limit of their means in defraying the initial expense, Father St. Cyr determined to solicit aid from the Catholics of St. Louis. He wrote, November 23, to Bishop Rosati:

"For over a month my little chapel has been finished in a manner decent enough to enable us to say Mass without inconvenience every Sunday and week day up to the present. But the cold which is now beginning to make itself felt more keenly over these vast prairies makes the chapel almost uninhabitable, for it is still unplastered. The impossibility of saying Mass in it during the winter as also the impossibility of having it plastered owing to the slender means at present at our disposal, make it necessary for me to go down to St. Louis to do a little begging. Thus, together with what the people here have promised still to give, (though I scarce put any trust in their pledges), I shall have quite a pleasant chapel, small though it be. Another motive which induces me to make a trip to St. Louis is that Thursday next we are going to open a school in which three languages, French, English, and Latin are going to be taught. Mr. Kimber [?] who is 40 years old, will be in charge; he is a good singer and speaks English, French, and Latin very well; but as we cannot find here the books needed by the children, I will take advantage of the journey to secure them.⁵¹

"Up to the present, we have had Mass and Vespers sung every Sunday with all the solemnity possible under the circumstances.

⁵¹ No mention of a Catholic school in Chicago apart from the above occurs in any of Father St. Cyr's letters. It seems likely that some reference to so important an adjunct to the church would have been made by the Father in his subsequent correspondence with his Bishop, had the school actually been set on foot.

The first school in Chicago was opened in 1816 by William Cox, a discharged soldier of Fort Dearborn. In 1829 the children of J. B. Beaubien and of M. Beaubien were receiving instruction from Charles H. Beaubien, a son of the former, in a room near the garrison. The first school conducted along regular lines was taught by Stephen Forbes in June, 1830, in a building owned by one of the Beaubiens, which stood at what is now the crossing of Randolph Street and Michigan Avenue. The first Sunday school in Chicago, organized August 19, 1832, by members of the Methodist Episcopal denomination, held its initial sessions in a small frame building erected shortly before by Mark Beaubien. Andreas, I, 289.

People enter into these services with great earnestness. I have hopes that with the grace of God and the charity of the faithful and in spite of all difficulties and miseries, it will be possible to organize a congregation of good Catholics here in Chicago.

"Next Wednesday, if nothing stands in the way, I am going to leave for St. Louis with the firm resolution of returning as soon as possible, so as not to lose time (if such be your wish in the matter, Monseigneur.")

Father St. Cyr undertook his contemplated journey to St. Louis, whence he returned to Chicago in the late spring of 1834. Here, however, now that we see his little chapel, as he describes it, thrown open for divine service, we may retrace our steps a little and gather up some additional details concerning the erection of Chicago's first Catholic house of worship.

On his first arrival in Chicago Father St. Cyr had become the guest of Mr. Mark Beaubien, proprietor of the Sauganash, the best known of the pioneer hotels of the city. For a year or more he enjoyed gratis the hospitality of Mr. Beaubien, who from the very first interested himself in the most direct way in the priest's plans for a Catholic church in Chicago, discharging in this connection the duties of chairman of the building fund. Moreover, it was in a log-building about twelve feet square, situated on the west side of Market Street across from the Sauganash and occupied by one of Mr. Beaubien's laborers, that Father St. Cyr conducted services pending the erection of the church.⁵² As a site for the latter, Mr. Jean Baptiste Beaubien, Mark's elder brother, offered for the nominal sum of two hundred dollars a lot at the southeast corner of Lake and Dearborn Streets occupied subsequently by the Tremont House.⁵³ The Catholics of Chicago, however, were unable to collect this amount, in addition to what they had already subscribed for the church, and in consequence Jean Baptiste's offer could not be accepted. The latter shortly afterwards sold this lot to Dr. William Egan, who in 1836 disposed of it

⁵² Father St. Cyr's first Mass in Chicago, May 5, 1833, was celebrated in the above mentioned house on the west side of Market Street. The Sauganash stood, not on the southeast corner of Lake and Market Streets, as is sometimes stated, but almost eighty feet to the south on Market Street. See Caton: *The Last of the Illinois and a Sketch of the Pottowatomies*, 25, in Fergus Historical Series, 3.

⁵³ "The most historical lot in Chicago undoubtedly is the one occupied by the Tremont House In 1833, Captain Luther Nichols refused to give Baptiste Beaubien forty cords of wood for it and wood was then worth \$1.25 a cord." *Recollections of J. D. Bonnett*, in Andreas, I, 137.

for a large sum. Taking advice of Mr. Beaubien and Colonel Owens, the Indian agent, Father St. Cyr now decided to build the church on a canal lot on the south side of Lake Street, a short distance west of State Street, that thoroughfare not being as yet laid out. The lot adjoined or almost adjoined the military reservation around which was a fence enclosing a number of acres of cultivated land. It does not appear that Father St. Cyr purchased this property or acquired any sort of title to it, though he did obtain a guarantee that no bid would be admitted higher than the valuation to be placed on it by the canal commissioners. At all events, it was on this Lake Street lot, occupied in later years by the printing house of Cameron, Amberg & Co., that the first Catholic church of Chicago was erected under the name of St. Mary's. On the same lot with the church stood a house built by a Mr. Dexter Graves, who, like Father St. Cyr, had built on the property only after he had received a guarantee that it would not be sold at a price in excess of the valuation to be fixed by the canal commissioners. When eventually the lot came on the market at the commissioners' appraisement of \$10,000, Mr. Dexter Graves became the purchaser at that figure, the Catholics of Chicago finding it beyond their means to raise so considerable a sum.⁵⁴

⁵⁴ Letter of Father St. Cyr to Hon. John Wentworth (Newspaper clippings, St. Ignatius College Library, Chicago). This letter is the basis of the account in Andreas, I, 290, from which the following additional details are cited:

"In the meantime, not anticipating the high price at which the lot would be appraised, they erected thereon a church building, twenty-five by thirty-five feet in size. The lumber for this building was brought in a scow across the lake from St. Joseph, Mich., where it cost \$12 per thousand. The lumber having arrived, Anson Taylor, a brother of Augustine Deodat Taylor, with his own team, hauled it from the schooner to the site of the prospective church. Augustine D. Taylor was the architect and builder. The total cost of the edifice was about \$400, but though small and inexpensive it was not completed sufficiently for occupancy and dedication until in October. Catholic Indians assisted at the first Mass celebrated therein. Indian women had cleaned and prepared the modest building for the celebration of the sacred rite, and Deacon John Wright, a strong supporter of Rev. Jeremiah Porter, pastor of the first Presbyterian church, had, in August assisted in raising the frame of the building. At this dedication-service there were present about one hundred persons. The church itself was not plastered, it had only rough benches for pews and the simplest of tables for altar and pulpit. The outside of the building was not painted and it had neither steeple nor tower. Some time afterwards it was surmounted by a low, open tower, in which a small bell was hung being the first bell used in Chicago to call the pious together for religious worship. It was the size of an ordinary locomotive bell of the present, and could be heard for only a short distance." Augustine D. Taylor, builder of the

Shortly after his return to Chicago from St. Louis, Father St. Cyr wrote to Bishop Rosati, June 11, 1834:

"I arrived in Chicago, the 5th of this month, [June, 1834], to the great astonishment of the people, who thought I was never going to return. They were pleased to see me again. Last Sunday we had High Mass, the church being full of people despite the bad weather, and in the afternoon we sang Vespers. A great many Americans assisted at the services.

"I cannot give you the population of Chicago exactly. The common opinion is that there are two thousand inhabitants in town and every day you may see vessels and steam-boats put in here from the lake crowded with families who come to settle in Chicago. Every day new houses may be seen going up on all sides. *Surgunt Moenia Trojae*.

"In the course of my journey I saw or visited nearly all the Catholics of Illinois. I performed 13 baptisms and 4 marriages and gave the Catholics of Sugar Creek, Bear Creek, South Fork, and Springfield an opportunity to make their Easter duty.

"Eighteen miles above Peoria I found several Catholic families who so far have not been visited. I could not stop there but I promised to visit them when I should return from Chicago. As I learn that [Rev.] Mr. Fitzmaurice is at Galena, am I to remain in Chicago or is he to take on himself the duty with which I have been charged, namely, to visit Chicago from time to time?⁵⁵ I await your orders in this matter; please be so good, Monseigneur, as to let me know as soon as possible what I am to do."

Bishop Rosati's prompt reply to Father St. Cyr's inquiry in regard to Galena elicited from the latter a communication under date of July 2, 1834, in which he sets forth his views concerning the proper place to station the missionary who was to attend to the spiritual needs of the Catholics of Central Illinois.

"I have just received your letter under date of June 20, by which I learn that [Rev.] Mr. Fitzmaurice is at Galena and will remain there definitely. I am greatly pleased with the news as it relieves me of the

church, relates in his *Reminiscences*, published in one of the Chicago dailies, that when he went to collect his bill from Mark Beaubien, the treasurer of the building fund, the latter pulled from under his bed a half-bushel basket of shining silver half-dollars, such as the Government used in paying the Indians their annuities.

⁵⁵ Father Charles Fitzmaurice, a native of Ireland, joined the St. Louis diocese in 1834. He left St. Louis, May 22 of that year for Galena, to which place he was assigned by Bishop Rosati in succession to Father McMahon, who had died the year before. *Shepherd of the Valley*, May 23, 1834.



FATHER ST. CYR

Reverend John Mary Iranaeus Saint Cyr, who came to Chicago May 1, 1833 and celebrated Mass on the following Sunday, May 5, in the log cabin of Mark Beaubien at what is now Lake Street and Market Street. Born in Lyons, France, ordained by Bishop Rosati April, 1833. Died February 21, 1883.



ST. MARY'S The First Catholic Church in Chicago.

Built by Father John Mary Iranaeus Saint Cyr at southwest corner of Lake and State Street. First Mass celebrated in September, 1833, specially for the Catholic Indians here for the treaty of 1833.

considerable uneasiness I should have felt had I been obliged to visit this place according to the charge you first gave me.

“As to the Catholics whom you tell me about in your letter, Monseigneur, I am acquainted with them, have met them and know where they live. Despite all this, I cannot visit them so long as I remain in Chicago, in view of the fact that they are 150 miles from where I am stationed and that I cannot meet the expenses I am obliged to incur in running from place to place. What is more, my health would allow it less at the present time than ever.

“As to the most centrally located place from which to visit all the Catholics of Illinois, and I gave the matter particular attention during my journey from St. Louis to Chicago, it is in my opinion Springfield, 100 miles from St. Louis and a little over 200 miles from Chicago. Here is the place I should pick out for headquarters, as being the most suitable for the purpose. But you see at the same time that I cannot visit the Catholics of Illinois on account of the great distance intervening between the settlements and the difficulties to be met with in traveling over the prairies. Hence, either Chicago or the Catholics of Illinois are to be neglected or else some other measures must be taken. Now Monseigneur, it is for you to decide as you judge best. Only, whether you judge it proper that I remain in Chicago or leave it, kindly let me know as soon as possible, because if I am to remain here at least some time longer, the people are going to enlarge the church by 24 feet and build a presbytery. It would disappoint and even discourage them were we now to abandon them after having put them to so much expense.

“We have had 34 (?) pews put in the church, some for four and others for six persons.

“Last Sunday I gave first Communion to four distinguished persons, Madame Beaubien, whom I baptized with one of her children, Madame Juneau Soloman [Soloman Juneau], etc. A large number of Catholics approached the sacraments.

“The population of Chicago increases daily; the town numbers now about 2,400 [?] inhabitants. People here are anxious to know when the Bishop will be appointed. They would like to have him in Chicago.

“If you judge it expedient that I remain in Chicago until another priest comes, please tell [Rev.] Mr. Lutz to secure for me the books which I suggested that he send me at the first opportunity.

“They are books I should find of the greatest utility here, but I have been without them, as I could not take them with me when I left St. Louis. I should be gratified to know, Monseigneur, whether the books of which I gave you a list that you might have them brought from the Barrens are at length in St. Louis.”

It may be noted in connection with the above letter of Father St. Cyr that he had been preceded in his ministry to the Catholics of Springfield and other localities in Sangamon County, Illinois, by the

Jesuit missionary, Father Van Quickenborne, who established the Missouri Province of the Society of Jesus in 1823. Father Van Quickenborne's baptisms in Sangamon County, dating as early as 1832, are the earliest recorded for that part of the state of Illinois.⁵⁰

The winter of 1834-1835, the first which Father St. Cyr spent in Chicago, was a mild one, as winters in Chicago usually went. But

⁵⁰ Allusion may here be made to the statement appearing at intervals in the Catholic press that Father St. Cyr, on occasion of these ministerial visits to the Catholics of Sangamon and adjoining counties in Illinois, often said Mass in the house of Thomas Lincoln, father of the future President, Abraham Lincoln. The most authoritative version of the statement in question is furnished by Archbishop Ireland in a letter communicated to the editor of the *American Catholic Historical Researches*, XXII, 207. "I happen to be able to furnish a slight contribution to the discussion by repeating, beyond peril of mistake, what the old missionary, Father St. Cyr, was wont actually to say touching Catholicity in the Lincoln household. Father St. Cyr was a priest of the Diocese of St. Louis, from which in early days the scattered Catholics of Southern Illinois received ministerial attention. He was a remarkable man, intelligent to a very high degree, most zealous in work, most holy in life. I knew him when in his later years he was chaplain to the Sisters of St. Joseph, of Carondelet. He held in vivid recollection the story of the Church in olden times through Missouri and Illinois. It was a delight and a means of most valuable information to sit by and converse with him. In 1866 he spent a month visiting me in St. Paul. Here is his statement, as I then took it down in writing, regarding the Lincoln family: "I visited several times the Lincolns in their home in Southern Illinois. The father and the stepmother of Abraham Lincoln both were Catholics. How they had become Catholics I do not know. They were not well instructed in their religion; but they were strong and sincere in their profession of it. I said Mass repeatedly in their house. Abraham was not a Catholic; he never had been one, and he never led me to believe that he would become one. At the time, Abraham was twenty years old or thereabouts, a thin, tall, young fellow, kind and good-natured. He used to assist me in preparing the altar for Mass. Once he made me a present of a half dozen chairs. He had made those chairs with his own hands, expressly for me; they were simple in form and fashion as chairs used in country places then would be."

Without raising the question of the value to be attached to the testimony of Father St. Cyr in regard to the alleged Catholicity of the Lincoln family, it may here be stated that there were certainly Catholic connections of the President's family settled in Hancock County, Illinois, where they were visited by Father Van Quickenborne in his missionary rounds during the early thirties. (The Van Quickenborne baptismal records for Illinois are in the Archives of St. Mary's College, St. Marys, Kansas. See also an important article, "The Lincolns of Fountain Green," in the St. Louis *Globe-Democrat*, February 9, 1899.) One of these Hancock County Lincolns, Abraham Lincoln by name and a first cousin of the President, figures in a baptismal entry in Father Van Quickenborne's records.

for one reared in the softer climate of southern France, it was trying enough, as the Father intimates in a letter to Bishop Rosati:

"I avail myself of the occasion offered through Mr. Boilvin, who leaves today [January 12, 1835] for St. Louis to let you hear from me. Up to the present my health has been sufficiently good not to prevent me from attending to my duties, though I often experience pains through my whole body, causing me at times not a little suffering. These pains have become more acute, since the cold weather began to moderate a little.

"The winter is very mild this year and, if we are to believe the old Canadian residents, it is no winter at all. To give you a more correct idea of it, we have only 2 [?] inches of ice and there has been skating on all the rivers for more than a month; and still they launch bitter complaints heavenwards because the ice is not strong enough. Judge by this what a winter here must be when there is one.

"*Labor improbus omnia vincit.* Our little chapel is finished at last, but not without many difficulties and annoyances occasioned by the mild winter of the Canadians. We have been obliged to keep up a fire constantly day and night to prevent the plastering from freezing and this for more than three weeks. Only at the end of this time were we able to say Mass, but since then we have had Mass and Vespers sung every Sunday, sometimes to music, though this is not always very harmonious. However, they do not fail to make a noise and this is what is looked for here. But it must be observed that if there is discord in our music, it is owing not precisely to any fault or bad will on the part of the musicians, but to our want of instruments. I wrote lately to Cincinnati for song-books.

"I will also state that though I speak English very poorly, the Americans do not fail to come in crowds to our church every Sunday, and if it is finished, it is partly to their generosity that I owe it.

"You see by this, Monseigneur, that our little church is far from being put up for sale, as our miracle-maker said on board the steam-boat Michigan (I mean the Presbyterian minister of this town). If there is any church that will keep on growing, it is the Catholic church, though it be small in the beginning, as is only natural. And Jeremiah Porter, who boldly takes the name of pastor in a circular to the editor of the St. Louis Observer, deceives himself grossly in taking the name of pastor of a congregation of 60 or 80 members, as he did on board the steam-boat Michigan, when he took a piece of ice for a wafer."⁵⁷

⁵⁷ The incident referred to occurred on board a Lake Michigan steamer on which the Rev. Jeremiah Porter, the first Presbyterian minister in Chicago, was a passenger. A young Catholic, Thomas Watkins, also a passenger on the same steamer, gave some ice to two cholera patients on board in accordance with directions given him by the ship's doctor. The minister, who observed the action, concluded somehow that the young man had administered to them the Eucharist. A letter of Watkins in explanation of the affair appeared in the St. Louis *Shepherd of the Valley*, November 15, 1834.

Though Father St. Cyr was in Chicago in September, 1835, at the time of the departure of the Potawatomi Indians of Northeastern Illinois for their new home along the Missouri River, no mention of the incident is to be met with in his correspondence. And yet, with the migration westward of these Indians he lost a number of his parishioners, mixed-bloods like the Lafromboises, Ouilmettes and Chevaliers, who had been identified with St. Mary's church from the day that the Catholics of Chicago sent their historic petition to the Bishop of St. Louis. The withdrawal of the Indians from Chicago was marked by circumstances of a dramatic character. Possibly with a view to make a final display of their strength on ground that had been the scene of many of their past triumphs, they marched, one hot day in August, 1835, in procession through the streets of Chicago. Hideously painted and clad in scanty raiment, they started from their rendezvous on the West Side, crossed the river on Anson Taylor's bridge near Randolph Street, the only bridge over the river at the time, and then with fierce war-whoops and savage dancing proceeded along Lake Street and thence over to the North Side. From one of the upper windows of Mark Beaubien's hotel, the Sauganash, Judge Caton watched this final demonstration of Indian tribal spirit in the streets of Chicago, afterwards putting on record the emotions of mingled fascination and alarm which the spectacle awakened in those who witnessed it.⁵⁸

The emmigration of the Potawatomi to the West took place in September, 1835, under the management of Colonel Russell. Moving across Illinois they took a southwestwardly route through Iowa and thus reached the triangular strip of land then claimed by the Sacs and Foxes and later known as the Platte Purchase.⁵⁹ Here they tarried for three years, not moving up into the lands guaranteed to them by the treaty of 1833 until the middle of 1837. While still occupying the Platte Purchase, they were visited from the Kickapoo Mission by Father Charles Felix Van Quickenborne, founder of the Missouri Province of the Society of Jesus, who, on January 29, 1837, baptized fourteen Indian children in the Potawatomi camp opposite Fort Leavenworth. The first of the number baptized, Susanne, the six-months old daughter of Claude Lafromboise and a Poto-

⁵⁸ Caton: *The Last of the Illinois and a Sketch of the Pottowatomies*. *Fergus Historical Series*, 3.

⁵⁹ *Encyclopedia of the History of Missouri*, V 152; Babbitt: *Early Days at Council Bluffs*, 25, 26.

watomi woman, had William or as he was familiarly known in Chicago, "Billy" Caldwell, for godfather, who also stood sponsor for two more of the children. Other sponsors on this occasion were Claude Lafromboise, Toussaint Chevalier, Joseph Chevalier, Francis Bourbonnet, and Michael Arcoit. Father Van Quickenborne was in fact dealing with a group of ex-residents of Chicago or its vicinity, some of whose names had appeared on the poll-book of the election of 1826, the first in the history of the city.⁶⁰

During their occupancy of the Council Bluffs reservation (1837-1848), the Potawatomi were ministered to for a while by the Jesuits of Missouri who opened St. Joseph's Mission at Council Bluffs in response to a petition from the Indians signed at Fountain Blue on the Missouri River, September 12, 1837, by Wa-bon-su and fourteen of his fellow tribesmen.⁶¹

The familiar names of the Chicago half-breed Potawatomi recur in the baptismal and marriage records of the Mission.⁶² On August 15, 1838, Father Peter De Smet, the noted Indian missionary, performed two marriage ceremonies at Council Bluffs, the first recorded in the history of the place. The contracting parties were Pierre Chevalier and Kwi-wa-te-no-kwe and Louis Wilmot [Ouilmette] and Marie Wa-wiet-mo-kwe. January 2, 1839, the same priest married William Caldwell to Susanna Misnakwe. That chief again appears as godfather, this time to John Naakeze baptized at the age approximately of 102 years by Father De Smet, December 29, 1838. In 1848, the Council Bluffs Potawatomi were united with the Osage River branch of the tribe on a common reservation along the Kaw River in what is now the State of Kansas. Here they came under the spiritual care of the Jesuits of St. Mary's Mission. The baptismal, marriage, and burial registers of that Mission frequently record the names of Beaubiens, Ouilmettes, Lafromboises, and other former Potawatomi mixed-bloods of Chicago and its vicinity. It is an interesting reflection that the Society of Jesus which gave Chicago its first priest in the person of Father Marquette and its first resident pastor in the person of the Miami missionary, Father Pinet, found itself for years the spiritual guardian of the Potawatomi

⁶⁰ The *Kickapoo Mission Baptismal Register* rests in the archives of St. Mary's College, St. Marys, Kansas.

⁶¹ *Files of the Indian Bureau*, Washington.

⁶² These records are in the archives of St. Marys College, St. Marys, Kansas.

Indians, the immediate predecessors of the whites in the occupation of the Chicago terrain and a picturesque factor in the pioneer social life of the future metropolis.

The see of Vincennes, later Indianapolis, was erected in 1834, with Right Rev. Simon Gabriel Bruté as its first incumbent.⁶³ He was consecrated at the hands of Bishop Rosati in St. Louis, October 28, 1834. The new diocese included not only the state of Indiana, but also the eastern portion of the state of Illinois, which had hitherto belonged to the diocese of Bardstown, though administered by the Bishop of St. Louis. With this rearrangement of the ecclesiastical map, Father St. Cyr had now before him the question whether he was to remain attached to the diocese of St. Louis or be transferred to that of Vincennes. Bishop Rosati had arranged with Bishop Bruté, at the time of the latter's consecration, to have Father St. Cyr remain in charge of the Catholics of Chicago for at least a year longer.⁶⁴ But Father St. Cyr was uncertain what his status would be when this period should have run its course. He wrote to Bishop Rosati, August 3, 1835:

"I have just received a letter from Monseigneur Bruté advising me of his departure for France. According to this letter it appears that I am definitely attached to his diocese, or at least am to spend the winter in Chicago; but he makes no mention of any new arrangement with you. However, should you have made any contract with him in virtue of which I am attached to his diocese for good or for some longer period than the twelve-month of which there was question last year, please have the goodness, Monseigneur, to advise me to this effect as soon as possible, that I may know on whom I am to depend

⁶³ For information concerning this remarkable member of the Catholic hierarchy in the United States, see Bayley: *Memories of Bishop Bruté*; R. F. Clarke: *Lives of the Deceased Bishops of the United States*, Vol. II: *Catholic Encyclopedia*, III, 24. Bishop Bruté visited Chicago in the spring of 1835 in the course of an official visitation of his diocese. "Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter Communion, so I gave only a few Confirmations and three instructions, one on Saturday and two on Sunday to encourage the rising Catholic population of that most important point. It is now composed of about 400 souls of all countries, French, Canadians, Americans, Irish, and a good number of Germans. The Garrison of the Fort, the Commandant and part of the Staff and band of musicians attended. In general, it may be said that the military are always friendly toward the Catholics and their services, which they are free to attend if they choose." Bayley: *Memories of Bishop Bruté*, 69.

⁶⁴ Bayley, *op. cit.*, p. 63.

for orders and that I may take measures against the severity of the winter.

"I am very anxious to renew my holy oils—my cases are almost dry. Should you find occasion to send me a supply, I shall be a thousand times obliged to you.

"The town of Chicago is growing rapidly. Immigration was so considerable for a space of almost three weeks, that there is fear of a famine. A barrel of flour has sold as high as twenty dollars.

"Many Catholic families have arrived in Chicago. There is no sickness here, thanks be to God. I learned that the cholera paid you a visit and carried off a number of persons.

"I asked good [Rev.] Mr. Lutz quite a while ago for some Mass intentions.⁶⁵ He seems to have forgotten me entirely, and yet I think very often of him. If I am to spend the winter here I intend to take a trip to St. Louis before the end of fall *Deo adjuvante*—but all this, Monseigneur depends on the answer you will send men."

Towards the end of 1835, Bishop Bruté returned from his recruiting journey to Europe bringing with him a number of French priests, whose services he had secured for his diocese. Of the number were Fathers Celestine de la Hailandiere and Maurice de St. Palais, successors of Bishop Bruté in the see of Vincennes. In the arrival of these clerical re-enforcements Father St. Cyr saw an opportunity to be relieved of his duties in Chicago and return to St. Louis. To Bishop Rosati he wrote January 14, 1836:

"I have learned that Monseigneur Bruté has at length arrived at Vincennes with a large number of priests. I hope he will find some one among them to replace me. Kindly call Monseigneur Bruté's attention to the matter and recall me to your diocese. This is my only desire. However, should you think Divine Providence has other designs in view, see and judge for yourself. I leave everything to your good pleasure and am ready to submit to it most willingly, in the firm conviction that *nihil mihi deerit in loco ubi me collocavit*."

In September, 1836, Father Bernard Schaeffer, a native of Strasburg in Alsace, arrived in Chicago with a commission from Bishop Bruté to care for the German-speaking Catholics of the city. Within half a year of Father Schaeffer's arrival, opportunity having been given him during the interval to become acquainted with conditions among the Catholics both of the English- and German-speaking ele-

⁶⁵ Father Joseph Lutz was the first German priest to attach himself to the diocese of St. Louis. He did missionary work in 1828 among the Kansas Indians and was subsequently assistant pastor at the Cathedral of St. Louis and pastor of St. Patrick's church in that city.

ments, Bishop Rosati finally recalled Father St. Cyr to the diocese of St. Louis, as we learn from a communication addressed by the latter to the Bishop, March 4, 1837:

"I received your letter of February 23 today. I hasten to answer it and in order to let you know that I shall do everything in my power to follow out your orders despite great difficulties in the way. If I cannot go on to St. Louis before Holy Week as you desire me to do, it will not be through any lack of good will on my part, but because circumstances will not allow it.

"It is with considerable pain, Monseigneur, that I see myself forced to sell a portion of my books to pay part of my traveling expenses, and even so, I shall be obliged to borrow money, but from whom I do not know.

"When I went to Vincennes, I did everything in my power to get a chalice and a missal for [Rev.] Mr. Schaeffer. But all my efforts were in vain, so that you will not take it amiss, Monseigneur, if I leave the chalice and missal with [Rev.] Mr. Schaeffer. He will return them as soon as he can procure others in their place. Sacrifice on sacrifice."

The intelligence that Father St. Cyr had been recalled to his own diocese of St. Louis was highly unwelcome to the Catholics of Chicago. Eager to retain the services of this zealous priest, they addressed a memorial on the subject to Bishop Rosati. It is a noteworthy testimony to the esteem in which Father St. Cyr was held by his Chicago parishioners, and, as it has hitherto remained unpublished, it deserves to be here reproduced *in extenso*:

To the Rt. Rev^d. Doct^r Rosatti, St. Louis.

The undersigned Roman Catholic inhabitants of the town of Chicago have heard with the deepest regret that you have recalled the Rev^d. Mr. St. Cyr from this Mission and as such an event would in their opinion be productive of injurious consequences to the cause of Catholic truth in this place, they humbly beg leave to call your attention to the actual situation of our people in this Mission and request that you will carefully consider all the circumstances previous to such removal.

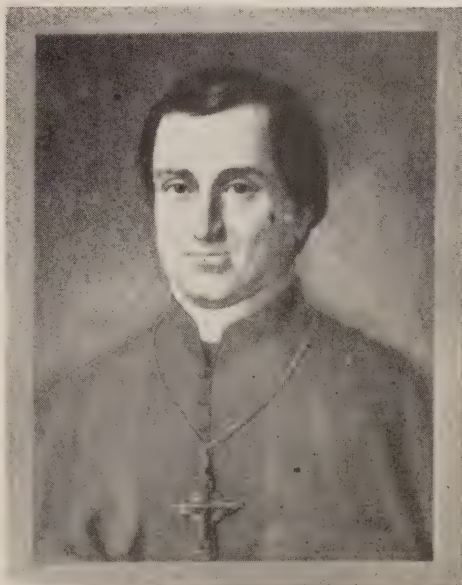
They would in the first place inform your Grace that the Rev^d. Mr. St. Cyr by his exemplary conduct, great zeal in the cause of religion and incessant perseverance has endeared himself to every member of our congregation and is highly esteemed by the members of other denominations, and having acquired a sufficient knowledge of the English language to enable him to preach and instruct with fluency and elegance, they conceive that his removal would be a subject of bereavement to the whole congregation.

That his associate Rev^d. Mr. Schaeffer although equally distinguished for piety and zeal has but an imperfect knowledge of the



FATHER BADIN. Very Reverend Stephen Theodore Badin, Sulpician, Missionary of Kentucky, Indiana, and Illinois, benefactor of Notre Dame and great pioneer churchman, who visited Chicago several times prior to the organization of the Church here in 1833. Father Badin was the first priest ordained in the United States.

BISHOP ROSATI. Right Reverend Joseph Rosati, Bishop of St. Louis, under whose jurisdiction Chicago was in 1833 and who sent Father St. Cyr to organize the Church in Chicago. Bishop Rosati was a Lazarist or a religious of the Congregation of the Missions. Born in Naples, January 12th, 1879, ordained in Rome in 1811 or 1812, made bishop of St. Louis, March 20th 1827. Died in Rome, September 25th, 1843.



English language and is consequently unfitted for discharging the spiritual duties of a pastor among an English population.

That we have in this town two thousand and perhaps more Catholics as there are a large number of Catholic families in the adjacent country particularly on the line of the Chicago and Illinois canal, the great body of labourers on which are Catholics, to all of whom the clergy here must render spiritual assistance. The attention therefore of a clergyman speaking the English language will be indispensably necessary and they would humbly represent that nothing but the most urgent necessity should induce the removal of a man from such a vast field of labor who is so beloved and revered by his congregation.

That as our church is totally inadequate to contain the fourth part of the attending congregation, we have taken the preliminary steps to erect a new chapel capable of accommodating our large and increasing society. The removal of the Rev^d. Mr. St. Cyr will operate to retard and delay the work so much desired not only by Catholics but by various members of other denominations.

That as this is the most important place in the State, as the population is so rapidly increasing that we can in a few years justly expect a Catholic population of several thousand and as one clergyman cannot possibly discharge the duties annexed to it, good policy as well as duty require that we should have clergymen stationed here capable by their example of inspiring respect, by their talents of dissipating ignorance and prejudice and by their zeal and perseverance of building up in this new region the imperishable monuments of our holy religion.

We therefore humbly entreat your Grace not to deprive us of a dearly beloved pastor at the commencement of his usefulness, but to leave him where his zeal and virtues are so well appreciated and so likely to respond to the best interests to the Church."⁶⁶

The efforts of the Catholics of Chicago to retain the services of Father St. Cyr were not successful. He left Chicago for St. Louis in the latter part of March, 1837, and in the following June was assigned by Bishop Rosati to the mission of Quincy, Illinois, from which place he made periodical excursions to the Catholics of the neighboring counties.⁶⁷ Father Schaeffer did not long survive the

⁶⁶ This document is in the Chancery Office of the Archdiocese of St. Louis.

⁶⁷ Father St. Cyr's baptismal, marriage, and burial records, all contained in one register now resting in the parish archives of St. Mary's Church, Chicago, afford authentic information of his ministerial activities during his stay in Chicago. On May 22, 1833, he baptised George, son of Mark Beaubien and Monique Nadeau. This, as far as can be ascertained, is the first administration of the sacrament in Chicago attested by documentary evidence. Among the baptisms subsequently conferred by Father St. Cyr in Chicago were the following:

departure of Father St. Cyr from Chicago. "I announce with grief," wrote Bishop Bruté to the Leopoldine Association of Vienna, "that

June 5, 1833. Caroline, daughter of Jean Baptiste Beaubien and Josette Lafromboise. Godparents: John Whistler and Esther Bailly.

June 5, 1833. Marguerite, daughter of Solomon Juneau and Josette Vieau. [Solomon Juneau was the founder of Milwaukee.]

June 17, 1833. Francis, son of Francis Bourbonnois and Hosetta Asham of Ottoway [Ottawa].

August 8, 1833. Francois, son of Joseph Lafromboise and Jacquet Peltier. Godparents: Mark Beaubien and Josette Lafromboise.

June 16, 1834. Joseph, son of John Welsh and Marie Louise Wimette. (This is the first person of Irish extraction whose baptism is recorded in Chicago. Marie Wimette [Ouilmette] was a daughter of Louis [Antoine?] Ouilmette, sometimes reputed the first white settler in Chicago.)

June 28, 1834. Josette Beaubien, wife of Jean Baptiste Beaubien (Josette Lafromboise, wife of Colonel Beaubien, was of mixed French and Ottawa blood).

June 28, 1834. Alexander, son of Jean Baptiste Beaubien and Josette Lafromboise.

December 22, 1834. Robert Jerome Beaubien, son of Jean Baptiste Beaubien. Godparents: Robert Kinzie and Gwenthalin Whistler.

August 25, 1835. Abram [?] Schwartz, son of ——— Schwartz and Marie Belbare [?]. (The handwriting of this entry is difficult to decipher. Schwartz is the first German name occurring in the register.)

Totalling up Father St. Cyr's baptisms in Chicago, we find them to number 18 in 1833, 13 in 1834, 14 in 1835, 43 in 1836 and 66 in 1837. His last baptismal entry is dated March 19, 1837. Father Schaeffer's baptisms, as entered in the St. Mary's Register, range from September 5, 1836, to July 24, 1837. They include five administered on the same day, April 20, 1837, in Milwaukee, Wisconsin. Baptised on this occasion by Father Schaeffer were Matilda, daughter of Solomon Juneau and Josette Vieau, and "Margaret Klark, sixteen years of age, born amongst the Indians." These Milwaukee baptisms appear to be the earliest on record for that city.

Father St. Cyr's first marriage in Chicago, the earliest Catholic marriage recorded as having occurred in that city, bears date March —, 1835, when he married Mark Bourassa, son of Daniel Bourassa, and Josette Chevalier, daughter of Louis Chevalier, and "gave them the nuptial benediction in the Catholic Church of Chicago." Though it would appear unlikely that Father St. Cyr performed no marriage ceremony between his arrival in Chicago in May, 1833, and March, 1835, an interval of almost two years, the marriage of Mark Bourassa on the above date is at all events the first recorded in the St. Mary's Register.

Father St. Cyr officiated at only twelve burials during his pastorship at St. Mary's. In June, 1834, was buried "one of the daughters of Mr. Colewell [Caldwell] agent of the Indians." In July of the same year, day of the month unrecorded, was buried M. Braner (Brennan?), "recently arrived from Ireland," who died suddenly and was interred "according to the rites of the Catholic Church."

For permission to consult Father St. Cyr's Register the writer makes ac-

I have lost one of my excellent fellow-workers by death. [Rev.] Mr. Schaeffer of Strassburg, who accompanied me to America, whom I sent to the Mission of Chicago immediately after my arrival and who preached in French and English as also in German, and by his exceeding zeal in the service of souls had won the love of all, died to our great sorrow on October 2 [1837], feast of the Guardian Angels."⁶⁸ Father Schaeffer's last entry in the baptismal record of St. Mary's parish is dated July 24, 1837. Six days later, July 30, the name of Father Bernard O'Meara appears for the first time in the same register.⁶⁹ The following year, 1838, Bishop Bruté made a canonical visitation of Chicago, of which he gives a brief account in his somewhat halting English in a letter to Mother Rose of Emmitsburg. The letter is dated St. Rose's Day, August 30:

"Chicago, one hundred and fifty miles north of Vincennes on the Lake Michigan, southwest corner; a city of seven, or eight thousand,—largest in the diocese. Alas! so small a wooden church where I have just celebrated the Divine Sacrifice, though we have near a thousand Catholics, they tell me;—one priest, [Rev.] Mr. O'Meara,—I had a second, [Rev.] Mr. Schaefer, our Lord recalled him to Heaven, I hope.

"Arrived yesterday night from the line of the works of the Illinois canal. I will spend till Sunday here planning and devising for

knowledge to the courtesy of the Paulist Fathers in charge of St. Mary's Church, Chicago.

Father St. Cyr died February 21, 1883, at Nazareth Convent, a house of the Sisters of St. Joseph, a short distance beyond the southern limits of St. Louis, Missouri.

⁶⁸*Berichte der Leopoldinen Stiftung*, XII, 1839. For permission to consult his valuable source of American ecclesiastical history, the writer is indebted to the kindness of the Rt. Rev. Monsignor Rainer, Rector of St. Francis Seminary, St. Francis, Wis. The Salzmann Library of this institution contains one of the few sets of the Leopoldine Reports known to exist in the United States.

⁶⁹During Father O'Meara's incumbency as pastor of St. Mary's, the old church, a long, low, frame building, was moved from its original location on Lake Street west of State to the southwest corner of Michigan Avenue and Madison Street. Here Bishop Quarter said Mass on his arrival in Chicago, Sunday, May 1843, the new church of brick begun by Father St. Palais at the southwest corner of Wabash Avenue and Madison Street being then unfinished. On June 3 following, the Bishop formally opened the Academy of St. Joseph, an institution for boys and the nucleus of the future University of St. Mary of the Lake, in the old church building then apparently in disuse for divine service. The old church was subsequently divided, one-half continuing to house the boys' Academy, the other half being moved to Madison Street just west of Wabash Avenue, in the rear of the new church, where it served as the "free school" for the girls of the parish under the direction of the Sisters of Mercy. Cf. McGovern: *The Catholic Church of Chicago*, pp. 34, 36.

my successors. Alas, so little of genius at plans!—unless Our Lord Himself pity such an immense “*avenir*” that I know not how to begin well!

“I dream of Sisters here!—but how so? Col. Beaubien offers lots, etc. Very well—but Sisters?”

“A small wooden church, not sufficient for the fourth part on Sunday; and yet most, (as usual,) of our Catholics are of the poorest; and the few better off, (as usual too, in our West,) so eagerly busy at the great business of this West, growing rich, richer, richest;—too little ready, when the talk is only of lots, interest and estate in Heaven; or of placing in its Bank on earth, by the hands of the Church, and that poor Bishop, the cashier of said Bank, in this part of the world, who could sign bills of millions of eternal acquittal, etc., etc. Well, Mother! tell me how I will succeed to spirit our busy Chicago to build a good, large brick Church. Another man,—yes, some proper man, might succeed, not this unworthy Simon.

“But enough! I must go to meet [Rev.] Mr. O’Meara, and devise plans. I would take more pleasure to speak of the shanties where I have lived, and have done some duty these few days past; but now I am in the city, and owe myself as well to the city as to the shanties.”⁷⁰

Father O’Meara, the only priest serving the Catholics of Chicago at the time of Bishop Bruté’s visitation of 1838, was subsequently joined by Father Maurice St. Palais, the future Bishop of Vincennes. Later came Father Francis Fischer, who looked after the German Catholics of the city. Father O’Meara withdrew from Chicago in 1840. Unfortunately, his pastorate had not been unmixed with scandal. Three years later, November 28, 1843, the diocese of Chicago was canonically established by Gregory XVI. When in the spring of the following year, Bishop William Quarter arrived in Chicago as the first incumbent of the newly erected See, he found but two priests, Fathers St. Palais and Fischer, ministering to the Catholics of Chicago with its single parish of St. Mary’s. Today, seventy-five years since the erection of the diocese of Chicago, the Catholic Church in that city counts two hundred and twenty parishes, four hundred priests of the secular and regular clergy and over a million communicants. Few pages in the history of the Catholic Church in any country furnish a more amazing illustration of the growth of the proverbial mustard-seed into a tree of vast and overshadowing proportions.

St. Louis.

REV. GILBERT J. GARRAGHAN, S. J.

⁷⁰ *American Catholic Historical Researches*, April, 1898.

THE FIRST AMERICAN BORN NUN



J. M. G.
 Ursuline Convent,
 New Orleans, La., July 27, 1918.

Mr. Joseph J. Thompson, Editor in Chief of the
 Illinois Catholic Historical Review,
 917 Ashland Block,
 Chicago, Illinois.

Dear Sir:

In reply to your appreciated letter of the 25th inst., I am only too happy to oblige you by giving the information requested concerning Mary Turpin, in religion Sister St. Martha, the first American born Nun in this country.

From the Court Records, we learn that Louis Turpin, the father of this exemplary Religious, was keeper of the King's warehouses in Illinois; that his wife Dorothea, the daughter of an Indian brave, was, as her name signifies, the gift of God both to her husband and their little daughter, whom they named Mary in honor of the Immaculate Mother of God.

After the death of her pious mother, whom she had the grief of losing while still young, the little Mary felt inspired to consecrate herself irreversibly to the service of God, though she had never seen a Religious, except the Rev. Fathers of the Society of Jesus, by whom she had been prepared for her First Communion, and under whose wise direction she continued to advance in Christian perfection until, after much earnest entreaty, she obtained her father's permission to execute her generous design.

Ursuline Convent, New Orleans, La., July 27, 1918.

DEAR SIR—In reply to your appreciated letter of the 25th inst., I am only too happy to oblige you by giving the information requested concerning Mary Turpin, in religion, Sister St. Martha, the first American-born nun in this country.

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The edifying conduct of Miss Turpin had so endeared her to the inhabitants (probably of Kaskaskia), that they endeavored to dissuade her from coming to New Orleans, saying that she would here be the servant of the Religious; but this consideration, far from making her waver in her resolution, led her to exclaim: "Behold! this is the object of my ambition—to have the honor of serving the Spouses of Jesus Christ." Thus did this saintly maiden already deserve to be styled, not only the Lily, but also the Violet and the Rose of the Illinois.

In a letter to Mother St. Peter, whose family name was Bernard de St. Martin, Mr. Turpin said that being unable any longer to resist the solicitations of his beloved child, he confided her, as his most precious treasure, to the maternal care of the Religious, and that, though convinced her vocation had come from God Himself, yet he would like its solidity to be subjected to another test, by keeping her some time at the boarding school ere admitting her to the Novitiate.

The pious lady in whose company Miss Turpin had travelled from Illinois to New Orleans said, after having presented her to the Mother Superior: "I have brought you a Saint, who, during the whole route did not once raise her eyes or utter an idle word, being nearly all the time absorbed in prayer."

After a stay of more than a year at the boarding school, now styled the academy, she entered the Novitiate July 2, 1749, and on December 7 of the same year she had the happiness of receiving the religious habit, with the name of Sister St. Martha. In the Novitiate, as elsewhere, her conduct was a source of great edification, and on January 31, 1752, she was permitted to make her holy vows as Lay Sister, according to her ardent desire. A few years after her religious

profession, her health began to fail, and notwithstanding the tender care lavished on her, she died of consumption on the 20th of November, 1761, being at that time about thirty years of age.

It may also interest you to know that among our venerated Founders, who arrived here in August, 1727, was Sister St. Angelica Boulanger, sister of Rev. John Boulanger, S. J., who had labored so long and so successfully for the spiritual and temporal welfare of the Illinois. Gladly would his holy sister have shared in his apostolic labors among the Illinois, could her services have been dispensed with in the New Orleans Convent. She was the very last of the Ursuline pioneers called to her reward, having lived until June 29, 1766, when she passed peacefully away, after a long, laborious and virtuous life.

Wishing every success to your Centennial Celebration and to your HISTORICAL REVIEW, and assuring you of a remembrance in our prayers at the privileged shrine of Our Lady of Prompt Succor, I remain, dear sir,

Very respectfully yours,

MOTHER ST. CHARLES, Sup.

CATHOLIC PROGRESS IN CHICAGO

Personal Recollections of Catholic Progress and Activities in Chicago During Sixty-four Years.

I may supplement the story of my "Sixty Years in Chicago,"¹ by some of my experience in the Catholic life of this city. This narrative did not enter into the plan of my address before the State Historical Society at Springfield, and so no reference was made to the subject.

In 1854, when I came to Chicago, Rt. Rev. Bishop Anthony O'Regan had lately been installed.² He was from St. Louis, where he had been Rector of the Seminary. As I recall him he was or seemed to me, austere in manner.

There were then three principal Catholic Churches: St. Mary's³ (the Cathedral), St. Patrick's,⁴ and the Holy Name⁵ (later the Cathedral); besides these the German Church, St. Joseph's,⁶ and a French Church on Clark Street.⁷

The University of St. Mary's of the Lake⁸ was in full operation, under a special charter from the Legislature obtained by Bishop Quarter, our first Bishop. James A. Mulligan, subsequently of Civil War celebrity, was I believe the first graduate of the institution.⁹ He was Editor for a time of the *Western Banner*, our first Catholic paper.

The Catholic Institute was a society of laymen having headquarters at St. Mary's. It embraced the active forces of the young Catholics of Chicago, organized public lecturers, etc. Among the important lecturers I recall were James A. McMaster, Dr. Orestes

¹ An address delivered before the Illinois State Historical Society, May 11, 1916, and published in Publication No. 22 of the Illinois State Historical Library, pp. 79-88.

² Bishop O'Regan was consecrated July 25, 1854. The writer was 17 years old when he came to Chicago.

³ At the corner of Madison Street and Wabash Avenue.

⁴ At corner of Des Plaines and Randolph Streets, built under direction of Rev. William J. Quarter, brother of Bishop Quarter, opened for divine service April 12, 1846.

⁵ Corner of Cass and Superior Streets.

⁶ On the northeast corner of Chicago Avenue and Cass Street, facing west. Dedicated August 15, 1846.

⁷ St. Louis' Church, on Clark between Adams and Jackson Streets.

A. Brownson, Thomas D'Arcy McGee, Rev. Donald MacLeod, and others. It was in the Institute, which I joined shortly after my coming to Chicago, that I displayed the activities which quickly brought me into notice. I may mention that in less than two years from my admission, the Society voted me a testimonial, which took the form of a set of Bancroft's *History of the United States*. These volumes are now in my Library, each bearing an inscription by James A. Mulligan, then President of the Institute, as a tribute to my zeal and activity in promoting its interests. The men most prominent in the Institute in those days were B. G. Canfield, afterwards member of Congress, Judge Thomas, Philip Conley, Collector of the Port, Charles McDonnell, the Catholic bookseller, Michael Lantry, Charles Walsh, M. W. O'Brien, B. F. Dolan, with of course Mulligan at the head.

These were the days of "Catholic Fairs," which were always interesting events, enlisting the activities of the laity, and giving us welcome social reunion. I have in my possession a ticket for one of these held in the "Wigwam,"¹⁰ July, 1860. A list of nearly fifty managers appear on the face of the card, and I find that I alone am left of that number.¹¹

Bishop O'Regan's administration was troubled. He was at variance with his priests. Those at the head of the University of St. Mary's of the Lake,—Fathers Jeremiah Kinsella, William Clowry, and John Breen resigned and left the diocese. Bishop O'Regan shortly after resigned the see and went to London, where he lived in retirement until the end came.

Bishop O'Regan was succeeded by Bishop Duggan,¹² whom I have reason to remember gratefully as my boyhood friend. I became on occasions a sort of a lay secretary and did a great deal of writing for him. I remember sitting up in the "Palace" one night writing out the address the Bishop delivered at the grave of Senator Stephen A. Douglas. Of course, the address I wrote was from the Bishop's notes or copy. It was scarcely known at the time, or since, that the Senator was received into the Church and baptized by Bishop

⁸ Incorporated December 19, 1844. Opened July 4, 1845.

⁹ Mulligan graduated at the 4th Annual Commencement exercises, July 15, 1849.

¹⁰ Hall in which Lincoln was nominated. For cut see Andreas' *History of Chicago*, Vol. II, p. 126.

¹¹ The names are of men prominent in the life of Chicago in their time.

¹² Was consecrated Bishop of Antigone and coadjutor to the Archbishop of St. Louis, May 1, 1857; transferred to Chicago January 21, 1859.

Duggan. Mrs. Douglas was a Catholic, and when in the city a regular attendant at old St. Mary's, where I often saw her. She induced the Bishop to come to the Tremont House in the Senator's last hours, and so it was he had the grace of dying a Catholic. As this fact has been questioned, I may say I have the most unequivocal testimony of the truth of what I assert. The physician who was in attendance, Dr. Hay, afterwards for a long time my own physician, and a Sister of the Good Shepherd, who at the time was in the Tremont House and not then a religious, both corroborate my assertion. I stood near Bishop Duggan when he delivered the address when Douglas was laid in his last resting place. The Douglas monument now surmounts the grave.¹³

Bishop Duggan was a powerful force in the activities of the Civil War. He gave important aid in the organization of Mulligan's famous Irish Brigade and he assisted Father Dennis Dunne, his Vicar-General, in forming another Irish regiment, the 90th Illinois. Rev. Dr. Thaddeus Butler was appointed chaplain of the brigade. Col. Timothy O'Meara was in command of the 90th Regiment.

Like his predecessor, Bishop Duggan was not free from difficulties with some of his priests, and this fact no doubt contributed to precipitate the infirmity which brought about his retirement. He was removed to an asylum in St. Louis, where he lingered out his remaining years under the care of the good sisters. His remains were brought back to Chicago and buried. The foremost Chicago priests under Bishop Duggan were the Very Rev. Dr. Dennis Dunne, V. G., Rev. Dr. Thaddeus J. Butler, his Chancellor and Secretary, Father Joseph P. Roles, Father John Waldron, Father Patrick W. Riordan, afterwards the great and eloquent Archbishop of San Francisco, Father Thomas Burke and Father Patrick Conway. There were others, no doubt, who deserve mention, but these are the names most familiar to me.

One of my earliest public speeches was an address of welcome to Bishop Duggan on the occasion of his return from the Holy Land.

It was in 1857 the Jesuits came to Chicago, headed by Father Arnold Damen, S. J. This was indeed a notable event in the Catholic life of Chicago. I do not need to characterize the power and influence of the Jesuits. It is world-wide and world-renowned. Father Damen brought with him to Chicago a band of missionary fathers who became

¹³ The writer has a copy of this address. Douglas was buried in Chicago at 35th Street and Michigan Boulevard, where stands the magnificent Douglas monument.

well known in the mission field. Among those were Fr. Cornelius F. Smarius, whose renown as a pulpit orator has scarcely yet faded out of memory, although he died here in 1870. He had preached in Springfield the funeral oration over Governor Bissell, which was regarded as a masterpiece of eloquence.¹⁴ A great impetus was given by Father Damen to the parochial school system by the large and influential school he established in the parish; and later by the founding of St. Ignatius College, now part of the Loyola University. Much credit for material aid to Catholic educational work is due the great-hearted Michael Cudahy, who, as well as all the Cudahy family, has shown the utmost generosity in every work of Catholic and general charity.

The religious orders and communities had already begun to multiply in Chicago. The first nuns seen in the city were the well-known Sisters of Mercy.¹⁵ They opened the first female Academy adjoining St. Mary's on Wabash Avenue, and they attended for a time the United States Naval Hospital near the site of the old Fort Dearborn during the cholera epidemic in 1854. They were as always the ministering angels to the afflicted. How these religious orders have since multiplied in Chicago would necessitate a long narrative. Almost every religious order known in the Church is now to be found in Chicago and these provide for every form of educational and charitable need. They provide in their asylums for every form of suffering and for the orphans and foundlings, for the sick and infirm, for the aged poor and for the erring woman.

I feel justified in mentioning the Society of St. Vincent de Paul, the admirable organization of Catholic laymen for the relief of the poor. This society was established in Chicago by the Very Rev. Dr. Dennis Dunne, V. G.¹⁶ I was at the first conference meeting, and later on was President of the Conference established in the Holy Family parish. In those early days there was comparatively little or no poverty in Chicago, as in older cities. But conditions have changed. The needy poor are everywhere, hence never was greater need of the beneficent work and ministrations of the Society of St. Vincent de Paul.

I have alluded to the early established Catholic Institute as an important factor in the Catholic activities of the laymen. At a later

¹⁴ This great oration is published in *The New World* of April 14, 1900, pp. 64-65.

¹⁵ First Sisters of Mercy came September 23, 1846.

¹⁶ Organized in Chicago December 31, 1857, in St. Patrick's Church.

period the Union Catholic Library¹⁷ became prominent and enlisted the enthusiasm of the young. It possessed a library and reading room, and continued for many years its useful career, giving lectures, entertainments, etc. This organization gave way to the Columbus Club at the time of the World's Fair. This was a more ambitious affair than any hitherto attempted. It acquired by purchase the building and property hitherto occupied by the well-known "Chicago Club," Monroe Street, opposite the Palmer House, now De Jonghe's Hotel and Restaurant. The purchase was made possible by a few of the leading members of the club who united in the investment. It apparently secured a permanent home and headquarters for the Catholic body, and great hopes were entertained of the possibilities. It was finely appointed and equipped with all requirements suitable. The beautiful and elaborate library cases of the Chicago Club had been left. I took advantage of this to place nearly a thousand volumes on the shelves. When the Club some years later went out of existence, I distributed these books among several Catholic colleges and institutions. The failure of the Columbus Club was greatly to be regretted. It gave us a footing and dignity as an organization above and beyond any previous attempt of the kind. Unhappily it was only feebly supported by the lay element, and scarcely at all by the clergy; and as time went on even this support languished until the experiment had to be given up. The syndicate who made the purchase sold their stock and the property and so ended the Columbus Club.

I have many reasons to remember the Club and recall with interest my connection with it. One of these occasions was the banquet given to me when Pope Leo XIII conferred on me the distinction and appointment of Papal Chamberlain. The festivity brought together many notable ecclesiastical dignitaries, archbishops and bishops, as well as laymen. Judge Thomas A. Moran presided. The famous portrait painter, Geo. P. A. Healy, I remember, was one of the guests—almost his last appearance in public, as he died shortly after. Of course there were flattering speeches. I naturally recall this event with pride and gratitude.

Following the retirement of Bishop Duggan, the successor appointed to Chicago was Bishop Thomas Foley of Baltimore.¹⁸ It was

¹⁷ Incorporated in 1868. Mr. Onahan was one of the most active promoters. The Presidents of the Library were, in order: Roger J. Brass, Judge Thomas A. Moran, William A. Amberg, William H. Condon, William J. Onahan, Washington Hession, Patrick J. Toole, Hugh J. McGuire, John Gaynor, Thomas S. Casey, William P. Rend, Edward Osgood Brown, William Dillon, Marcus Kavanaugh, and Charles A. Maier.

¹⁸ Consecrated February 27, 1870; died February 19, 1879.

a happy selection. Of gracious presence and winning manners, Bishop Foley soon gained the respect and confidence of all priests and laymen. But his administration was disturbed by a great calamity—the Chicago Fire of 1871. How the entire city was swept by this desolating holocaust of flame need not be told here—churches, charitable institutions, schools went down in the fiery furnace. The bishop's palace with its fine library and paintings—many of the latter the work of Geo. P. A. Healy, was not spared.

Bishop Foley immediately issued a powerful and touching appeal to the country for aid in the cruel need, and he dispatched several of the ablest priests to different cities to make known the necessities created by the overwhelming disaster: Father Joseph P. Roles, Father Patrick W. Riordan, afterwards Archbishop of San Francisco, Rev. Dr. John McMullen, later Bishop of Davenport, Rev. Dr. Thaddeus J. Butler and others.

The response to these appeals was prompt and generous, and the good bishop was kept busy striving to replace the ruined churches and provide for the charities which had been wrecked. Dear old St. Mary's was replaced on a new site and transformed into the now familiar Paulist Church. The dedication of the church was made memorable by the eloquence of the renowned Archbishop Patrick John Ryan of Philadelphia, the foremost orator in the American hierarchy, and by Father Thomas Nicholas Burke, the Irish Dominican whose power in the pulpit and on the rostrum has perhaps never been equaled. The memory of these famous orators on this occasion must still be fresh in the minds of those who were fortunate enough to be present. Archbishop Ryan preached the sermon at the High Mass in the morning, and Father Burke lectured in the evening.¹⁹

Bishop Foley, worn with labor and anxieties growing out of the fire crisis, was too early called to his reward. His body was taken to his loved home in Baltimore and there interred.

His successor was Bishop Patrick A. Feehan of Nashville, created Archbishop of Chicago.²⁰ He was a devoted and holy prelate, deservedly loved by priests and people. The Church expanded on every side during his rule. He rarely had part in any public activity: he once said he was no good outside the sanctuary, but those who knew and loved him would not agree to the correctness of such a statement.

¹⁹ Father Burke was then in this country on a lecture tour. For sketch see *Catholic Encyclopedia*, Vol. III, p. 80.

²⁰ First Archbishop of Chicago. Appointed to Chicago September 10, 1880.

His solicitude and concern in every charitable work was unailing. The sisters loved him because of his interest in the welfare and prosperity of their various labors and missions. His honored memory is a benediction in every convent and asylum.

I must not neglect to recall the memory of the great Columbian Exposition or World's Fair, which occurred in Archbishop Feehan's time. The Catholic School Exhibit, under the direction of the late Archbishop John Lancaster Spalding and Brother Maurelian, was an important and much-admired feature of the event, and this was due to the inspiration and liberal support of the Archbishop.

The Columbian Catholic Congress held in the Art Institute and the Parliament of Religions cannot be forgotten. At the former, Archbishop Satolli, later Cardinal, made a memorable address in Italian, translated at its close by Archbishop Ireland. The late Archbishop Keane of Dubuque had a leading part in the Parliament of Religions.²¹

We are coming down to current history when I recall the career of Archbishop Quigley.²² The growth and progress of the Church continued under his wise and fruitful guidance, in fact that growth is simply bewildering. If only it had been given to Father Marquette in his lonely hut on the banks of the Chicago River in the winter of 1674-5 to look forward to the time in the distant future when near that spot which he first consecrated by religious services, there would be seen and gathered a Catholic population of a million and a half, that churches would be raised all about, exceeding two hundred,²³ how the brave and heroic missionary would have exulted and thanked God! He has no doubt seen it all from his exalted place in heaven!

I am drawing near the close of this rambling and disjointed narrative. I have come to the advent of our present Archbishop,²⁴ who already, stranger though he was to Chicago and its people, has won the hearts of all. With a wonderful grasp he has taken in all our needs, and, with unequalled sagacity, has proposed and provided the remedies. And his patriotism shines out through all. Chicago may

²¹ A detailed account of educational exhibit of the World's Fair, as well as of the Congress, will be found in *The World's Columbian Catholic Congresses and Educational Exhibit*, published by J. S. Hyland and Company, Chicago.

²² Most Reverend James Edward Quigley was made Archbishop of Chicago January 8, 1903. He died July 10, 1915.

²³ The number of churches in Chicago reached 223 in 1917. See *Official Catholic Directory*, 1918.

²⁴ Most Reverend George William Mundelein, made Archbishop of Chicago December 9, 1915.

well rejoice in the selection of Archbishop Mundelein. More it would scarcely become me to say or to predict.

In concluding this hurried sketch, I am conscious of the many imperfections and omissions that can be found in it—the too frequent introduction of the writer's personality, and the neglect to note important events and personages; but I am writing of events and circumstances now for the most part long past and almost or altogether forgotten. I am writing, too, from memory. I have indeed data in my collection of scrap books, but it would be toilsome work to dig into them. I have nearly a hundred volumes of these scrap books, reviewing back over fifty years. How many pleasant memories are recalled to me by their pages. The priests of old St. Mary's. Of Dr. Butler who married me in that church. The doctor famous for his wonderful gift of voice was named Bishop of Concordia, went to Rome for his consecration which was to have been performed by Cardinal Satolli, and died on the very eve of the day appointed for the ceremony. And dear Father Waldron, and Father Tom Burke, whose first sermon I heard in St. Marys, an effort which he declared nearly killed him. The accomplished Father Roles, and austere Dr. McMullin, afterwards Bishop of Davenport. There are others—but I must pause.

WILLIAM J. ONAHAN

Chicago.

ILLINOIS MISSIONARIES

CONTEMPORARY WITH THE JESUITS

Recollects, 1680

Father Gabriel de la Ribourde, Superior
Father Zenobius Membre Father Louis Hennepin

1684

Abbe Jean Cavelier, Sulpician Father Anastasius Douay, Recollect

1699

Priests of the Seminary of Foreign Missions

Father François Jolliet Montigny, Superior, killed by Indians in 1707
Father François Buisson de Saint Cosme
Father Anthony Davion

Resident at Cahokia

Father Francis Buisson de Saint Cosme, 1700 to 1701.
Father John Bergier, 1701 to 1707.
Father Dominic Mary Varlet, 1707 to 1718.
Father Dominic Anthony Thaumur de la Source, 1718 to 1728.
Father John le Mercier, 1718 to 1754.
Father G. Galvarin, 1718.
Father Joseph Courrier, 1728 to 1753.
Father Joseph Gaston, 1728, killed by Indians 1728.
Abbe Joseph Gagnon, 1750.
Abbe Nicholas Laurenz, 1739 to 1758.
Father François Forget Duverger, 1754 to 1763.

THE ILLINOIS MISSIONS

II. MISSIONARIES CONTEMPORARY WITH THE JESUITS

While the Jesuits must be credited with having established all the early Illinois missions (all missions established before the year 1763) there were a number of able and more or less successful missionaries in the Illinois mission field contemporaneously with the Jesuits.

THE FIRST RECOLLECTS

The earliest priests other than Jesuits to come to Illinois were three Recollects who accompanied La Salle on his first voyage through Illinois. They were Gabriel de la Ribourde, Zenobius Membre and Louis Hennepin. The Recollects were a branch of the Franciscan order,¹ and these three accompanied La Salle with the avowed purpose of establishing missions in the Illinois country. They, with La Salle and Tonty arrived at Kaskaskia (as first located in what is now La Salle County near Utica) on the first day of January, 1680. Here they found the village abandoned, as the Indians of the Illinois tribes who made their homes there had gone to winter elsewhere. Father Claude Jean Allouez, S. J.,² who was then in charge of the Mission of the Immaculate Conception, was at the time absent with the Miamis. Finding no one in the village and being much in need of supplies, La Salle and his party took corn from the Indian caches and proceeded upon their journey. Four days later, on January 4, 1680, they arrived at Peoria Lake, where they found the Indians encamped in large numbers.³

Here La Salle established a fort, Fort Crevecoeur, and the first white settlement on the soil of Illinois.

From here he dispatched Father Louis Hennepin⁴ with two aides, one of whom was Michael Accou⁵ on an exploring expedition which

¹ The Recollects or Recollets, a branch of the Franciscans or Friars Minor. See *Catholic Encyclopedia*, Vol. VI, p. 289.

² See *Jesuit Succession* in ILLINOIS CATHOLIC HISTORICAL REVIEW for July, 1918, p. 42.

³ See Tonty's Memoir in Kellogg's *Early Narratives of the Northwest*, p. 289.

⁴ See as to Father Hennepin, Parkman, *La Salle and the Discovery of the Great West*, consult index.

⁵ Michael Akau, a native of Poitiers, was the nominal leader of the Hennepin voyage. After the rescue of the Hennepin party by Duluth, Akau returned to

they pursued down the Illinois to the Mississippi and up the Mississippi as far as the Falls of St. Anthony.

Leaving Tonty in charge of the fort and settlement, and the other two Recollects, Fathers de la Ribourde⁶ and Membre⁷ to establish a mission, La Salle returned to learn the cause of the non-arrival of "The Griffin," a ship which he had built and loaded on the upper lakes.

This venture proved unfortunate. The garrison mutinied and destroyed the fort and the Recollect fathers found themselves unable to make any impression upon the Indians, due largely, no doubt, to the fact that they understood nothing of the language or habits of the Indians.

Tonty with three members of the garrison who remained faithful, and the two Recollect priests pushed up the river to the Kaskaskia village and established themselves there, but they were hardly more than located when the Iroquois tribes made fresh war upon the Illinois. The experience of Tonty and the Recollect fathers in connection with the attacks of the Iroquois upon the Illinois fills an interesting chapter in our history, and has been made the subject of story and song. In his Memoir, Tonty tells the story simply but forcefully. He says:

IROQUOIS TREACHERY

The Illinois were greatly alarmed at seeing a party of 600 Iroquois. It was then near the month of September. The desertion of our men and the journey of M. de La Salle to Fort Frontenac made the savages suspect that we were betraying them. They severely reproached me respecting the arrival of the enemies. As I was recently come from France and was not then acquainted with their manners, this embarrassed me and determined me to go to the enemy with necklaces to tell them that I was surprised they had come to make war upon a nation dependent on the Governor of New France, and that M. de La Salle, whom he esteemed, governed these people. An Illinois accompanied me, and we separated ourselves from the body of the Illinois, who were 400 in number, and were already fighting with the enemy. When I was within gun-shot the Iroquois fired a great volley at us, which compelled me to tell the Illinois to retire. He did so. When I had come up to them, these wretches seized me, took the necklace from my hand,

Peoria and married the pious Indian girl converted by Father Gravier as related in Thwaites' *Jesuit Relations*, Vol. 64, p. 179 et seq, and became the father of Pierre Akau or Aco, whose name leads the list of baptized persons in the parish records of the first Immaculate Conception Mission. See translation of Parish Records by Rev. C. J. Eschmann of Prairie du Rocher, and published in Pub. 9, *Ill. Hist. Library*, p. 394 et seq.

⁶ Parkman, *La Salle and the Discovery of the Great West*, consult index.

⁷ *Ibid.*

and one of them, reaching through the crowd, plunged a knife into my breast, wounding a rib near the heart. However, having recognized me, they carried me into the midst of their camp and asked me what I came for. I gave them to understand that the Islinois were under the protection of the King of France and of the Governor of the country, and that I was surprised that they wished to break with the French, and to postpone peace.

All this time skirmishing was going on on both sides, and a warrior came to give notice to the chief that their left wing was giving way, and that they had recognized some Frenchmen among the Islinois, who were shooting at them. On this they were greatly irritated against me and held a council concerning what they should do with me. There was a man behind me with a knife in his hand, who every now and then lifted up my hair. They were divided in opinion. Tegancouti, chief of the Tsonnontouan, wished positively to have me burnt. Agonstot, chief of the Onontagues, as a friend of M. de La Salle, wished to have me set at liberty. He carried his point. They agreed that, in order the better to deceive the Islinois, they should give me a necklace of porcelain beads to show to them that they also were children of the Governor, and that they all ought to unite and make a good peace.

They sent me to deliver their message to the Islinois. I had much difficulty in reaching them on account of the great quantity of blood I had lost, both from my wound and from my mouth. On my way I met the Fathers Gabriel de la Ribourde and Zenoble Membre, who were coming to look after me. They expressed their joy that these barbarians had not put me to death. We went together to the Islinois, to whom I reported the sentiments of the Iroquois, adding, however, that they must not altogether trust them. They retired within their village, but seeing the Iroquois present themselves always in battle array they felt obliged to rejoin their wives and children, three leagues off. They left us there: namely, the two Recollect Fathers, the three Frenchmen, and myself.

The Iroquois made a fort in the village and left us in a cabin at some distance from the fort. Two days later, the Islinois appearing on the hills near the Iroquois, the Iroquois thought that we had had some conference together, which led them to bring us inside their fort. They pressed me to go and find the Islinois and induce them to come and make a treaty of peace. They gave me one of their own nation as a hostage. I went with Father Zenoble. The Iroquois remained with the Islinois, and one of the latter came with me. When we got to the fort, instead of mending matters, he spoilt them entirely by saying to the enemy that they had in all only 400 men and that the rest of their young men were gone to war, and that if the Iroquois really wished to make peace with them they were ready to give them a quantity of beaver skins and some slaves which they had. The Iroquois called me to them and loaded me with reproaches; they told me that I was a liar to have said that the Islinois had 1,200 warriors and several tribes of allies who had given them assistance. Where were the sixty Frenchmen who, I had told them, were at the village? I had much difficulty in getting out of the scrape.

The same evening they sent back the Islinois to tell his nation to come the next day to within half a league of the fort and that they would there conclude the peace, which in fact was done at noon. The Islinois having come to the meeting-place, the Iroquois gave them presents of necklaces and merchandise. The first necklace signified that the Governor of New France was not angry at their having come to molest their brothers; the second was addressed to M. de La

Salle with the same meaning, and by the third, accompanied with merchandise, they bound themselves by oath to a strict alliance, that hereafter they should live as brothers. They then separated and the Isilinois believed, after these presents, in the sincerity of the peace, which induced them to come several times into the fort of the enemies, where, some Isilinois chiefs having asked me what I thought, I told them they had everything to fear, that there was among these barbarians no good faith, and that I knew that they were making canoes of elm bark and that consequently they were intending to pursue them, and that they should take advantage of the time and retire to some distant nation, for they were most assuredly betrayed.

The eighth day after their arrival, on the 10th of September, they called me and Father Zenoble to council, and having made us sit down, they placed six packets of beaver skins before us and addressing me they said that the two first packets were to inform M. de Frontenac that they would not eat his children and that they should not be angry at what they had done; the third was to serve as a plaster for my wound; the fourth was oil to rub on my own and the Recollect father's limbs, on account of the journeys we had taken; the fifth, that the sun was bright; the sixth, that we should depart the next day for the French settlements. Murmurs arose among them. Some of them answered me that they would eat some of the Isilinois before they went away; upon which I kicked away their presents, saying that there was no use in making presents to me, I would have none of them, since they designed to eat the children of the governor. An Ambenakis who was with them, and who spoke French, told me that the men were irritated, and the chiefs rising drove me from the council.

DEATH OF FATHER GABRIEL

We went to our cabin, where was passed the night on our guard, resolved to kill some of them before they should kill us, for we thought that we should not live out the night. However, at daybreak they directed us to depart, which we did. After making five leagues in the canoe, we landed to dry some peltries, which were wet. While we were repairing our canoe, Father Gabriel told me he was going aside to pray. I advised him not to go away, because we were surrounded by enemies. He went about 1,000 paces off and was taken by forty savages, of the nation called Kikapous, who carried him away and broke his head. Finding that he did not return, I went to look for him with one of my men. Having discovered his trail, I found it cut by several others, which joined and ended at last in one.

I brought back the sad news to Father Zenoble, who was greatly grieved at this. Towards evening we made a great fire, hoping that perhaps he might return; and we went over to the other side of the river, where we kept a good lookout. Towards midnight we saw a man appear, and then many others.⁸

But though they searched diligently and waited long, Father de La Ribourde was not found.

Thus was the first life offered up for the faith on Illinois soil on the 19th day of May, 1680, and not far from the present city of Morris. This sacred spot should be marked with a cross or a grotto

⁸ Kellogg's *Early Narratives of the Northwest*, pp. 291-294.

where passers-by might offer their supplications with those of the aged and sainted Father Gabriel who gave up a life of ease and affluence and abandoned high station that he might spread the gospel, and in his extreme old age undertook this difficult and perilous voyage into the wilderness.

As to his companion, Father Membre, it may be said that he was spared many years for a useful career in the course of which he made other visits to Illinois and accompanied La Salle on still further voyages. He was also the ambassador of La Salle at the French court and became the historian of La Salle's journey to the Gulf.

Perhaps the career of none of the missionaries is better known than that of the third of this earliest band of Recollects, Father Louis Hennepin, who in spite of his boastful utterances was really a great explorer and historian. Though the evidence seems conclusive that in some of his later writings Father Hennepin indulged in some mis-statements, yet his writings carefully examined and considered are of great historical value.¹⁰

In so far as missionary work was concerned, nothing came of this attempt on the part of the Recollects to establish missions in Illinois.

ABBE JEAN CAVELIER AND HIS COMPANIONS

In order to a correct sequence it should be noted that the next priests other than Jesuits to visit the Illinois country were Abbe Jean Cavelier, a Sulpician, and the brother of Robert Cavelier Sieur de La Salle the great explorer, and Father Anastasius Douay, a Recollect and nephew of Father Cavelier and of La Salle, who accompanied La Salle on his voyage to the Gulf of Mexico in 1684, and who, on their return after La Salle's death stopped at Ft. St. Louis on the Rock (now Starved Rock). Tonty in his Memoir tells of this visit, and of his disappointment and chagrin at the failure of Abbe Cavelier to tell him of de La Salle's death. Upon Tonty's return to Ft. St. Louis, he says:

There I found M. Cavelier, a priest, his nephew, and the Reverend Father Anastasius (Douay) a Recollect, and two men. They concealed from me the assassination of M. de La Salle, and upon their assuring me that he had remained at the Gulf of Mexico in good health, I received them as if they had been M. de La Salle himself, and lent them more than 700 francs. M. Cavelier, brother of M. de La Salle, departed in the spring, 1687, to give an account of his voyage at court.¹¹

⁹ Translated in Shea's *Discovery and Exploration of the Mississippi Valley*.

¹⁰ See Parkman.

¹¹ Kellogg's *Early Narratives*, p. 311.

The record of Abbe Cavelier as we read it in the contemporary accounts and even in the semi-fiction books is not attractive. He is made disagreeable and avaricious, and possibly without entirely just cause. The circumstances of this voyage afford some evidence that he acted somewhat in self-protection. Apparently all the means of the family was embarked in de La Salle's undertaking, and by the large numbers of the family participating in this last expedition, the de La Salle ventures take on the appearance of a family concern. There was de La Salle himself, his brother Jean Cavelier the Sulpician Priest, Father Anastasius Douay the Recollect, a nephew, and a nephew another Cavelier and his relative M. Crevel de Morangé. And while the inference of Tonty and the direct charges of other writers is that he was grasping in his attempts to secure de La Salle's property and effects, these facts serve to indicate that he may have been discharging a duty to his family and relatives in so seeking some slight return of the means they had advanced for de La Salle's enterprises.

Abbe Cavelier made his way to Canada and from thence to France where he applied to the court to fit out a new expedition to America. Failing in this he retired to Rouen, the home of his sister Mary Magdalene Cavelier, wife of the Sieur Fortin or le Forestier, Secretary to the King, and died there after 1717.

Father Anastasius Douay had a more lasting connection with the Illinois country in that he became the historian of the voyage of La Salle through Illinois in 1686. After his return to France with Father Cavalier, he wrote an account of the expedition which was published in Christien Le Clercq's *Premier Etablissement de la Foy dans la Nouvelle France* (Paris, 1691). He afterwards returned to Louisiana as Chaplain for de Iberville.

THE PRIESTS OF THE SEMINARY OF FOREIGN MISSIONS

The next missionaries other than Jesuits to visit Illinois were Fathers François Jolliet Montigny, François Buisson de Saint Cosme and Anthony Davion, all priests of the Seminary of Quebec, which was a companion institution of the Seminary of Foreign Missions in Paris.

This Seminary was so intimately connected with the affairs of the Church in Illinois for so many years that it deserves some particular mention. Its establishment was entirely due to Bishop François de Montmorency de Laval, the first bishop of Quebec. Bishop Laval studied under the Jesuits at La Flèche and in the college of

Clermont, Paris. At the latter place he joined a group of young men directed by Father Jean Bagot, S. J. This group was the germ of the Seminary of Foreign Missions. The Seminary at Quebec was founded by Bishop Laval in 1663. In 1668 Bishop Laval also founded a preparatory seminary like the home institution in Paris. The purpose of the seminary at Quebec was, as the name implies, to furnish priests for foreign missions.

The evangelization of the Indians was one of the dearest objects of Bishop Laval's solicitude, and Abbe Gosselin in his great work, *Life of Monsignor de Laval*, says that the foundation of the Mission Tamarois was due to Bishop Laval.

It was from this seminary that all the priests of the Tamaroa mission of the Holy Family of Cahokia came, from its first occupancy by Father St. Cosme in 1699 or 1700 to 1763. And it was at this seminary that Father Pierre Gibault, who later became the Vicar-General of the Bishop of Quebec in Illinois, was educated and his education was paid for out of the rents of the property of the Holy Family mission at Cahokia.

Father Montigny and his companions were sent out by Bishop John Baptist de la Croix de St. Valier, the immediate successor of Bishop Laval, and Father Montigny was made superior of the mission and Vicar-General.

Out of the journey of these three missionaries came one of the best of the early narratives of travel, that of St. Cosme, relating to the Illinois country and the state of the missions at that time. Father St. Cosme tells in more or less detail of their embarkation and the company in which they sailed. After a description of the earlier part of the voyage he tells of reaching Chicago and landing on the shores of Lake Michigan.

VISIT TO CHICAGO

It is from this letter and at this point in the narrative that we gain most of our information about the first mission established within what is now Chicago. In describing their visit to Father Pinet's Mission of the Angel Guardian, which has been noted before, Father St. Cosme says:

We went by land, Mr. de Montigny, Davion and myself, to the house of the Reverend Jesuit Fathers, our people staying with the baggage. We found there Rev. Father Pinet and Rev. Father Buinateau, who had recently come in from the Illinois and were slightly sick.

I cannot explain to you, Monseigneur, with what cordiality and marks of esteem these reverend Jesuit Fathers received and caressed us during the time

that we had the consolation of staying with them. Their house is built on the banks of the small lake, having the river on one side and a fine large prairie on the other. The Indian village is of over 150 cabins, and one league on the river there is another village almost as large. They are both of the Miamis. Rev. Father Pinet makes it his ordinary residence except in winter, when the Indians all go hunting, and which he goes and spends at the Illinois. We saw no Indians there, they had already started for their hunt. If we may judge of the future by the little while that Father Pinet has been on this mission, we may say that God blesses the labors and zeal of this holy missionary. There will be a great number of good and fervent Christians there. It is true that little fruit is produced there in those who are grown up and hardened in debauchery, but the children are baptized and even the medicine men, most opposed to Christianity, allow their children to be baptized. They are even very glad to have them instructed. Many girls already grown up and many young boys are being instructed, so that it may be hoped that when the old stock dies off there will be a new Christian people.¹²

Father St. Cosme then describes in more detail than any of the early narratives the passage of the portage and the conditions and surroundings of Mon Jolly (Mount Jolliet). They finally arrived on the 15th of November at the old fort (now Starved Rock), but found it abandoned, the Indians having gone to stay about twenty-five leagues lower down. The next stop was at Peoria Lake, where they again saw Father Pinet, who, though starting later from Chicago than they, had arrived several days earlier at Peoria, due to the fact that Father St. Cosme's party had the misfortune to lose a boy that accompanied the party in the tall grass and remained searching for him.¹³

Here, besides Father Pinet, who was on a temporary visit only, they found Father Gabriel Marest, S. J., and Father Julien Bineteau; and Father St. Cosme says that:

The Reverend Fathers gave us all possible welcome. Their only regret was to see us start out so soon on account of the frosts.¹⁴

Here we have a proof of the success of the Illinois Missions which has been so frequently brought into question. Father St. Cosme says:

This Illinois Mission seems to me the finest that the Jesuit Fathers have up here, for without counting all the children who were baptized, there are many grown persons who have abandoned all their superstitions and live as perfectly good Christians, frequenting the sacraments and are married in the Church.¹⁵

¹² Ibid, p. 347.

¹³ Ibid, p. 347.

¹⁴ Ibid, p. 350.

¹⁵ Ibid, p. 351.

THE FIRST HIGH MASS IN ILLINOIS

It was at this time, November 21, 1699, that another great event in the early history of the Church occurred.

We sang High Mass there with deacon and subdeacon on the day of the Presentation of the Blessed Virgin.¹⁶

So far as writings show, that was the first High Mass ever celebrated on the soil of Illinois.

Father St. Cosme and his companions arrived at the village of the Tamarois, the seat of the future activities of the Fathers of the Seminary, on the 7th of December, 1699, and celebrated their masses on the 8th, the Feast of the Immaculate Conception, and departed from there for the lower Mississippi on the same day, whither it is not now necessary to follow them.¹⁷

At the conclusion of their southern voyage, Father St. Cosme returned and established himself at the village of the Tamarois which De la Source said was the largest village they had seen, with about three hundred cabins. "There are as many people at the Tamarois as at Quebec."¹⁸

HOLY FAMILY MISSION ESTABLISHED

Father Jean Francois Buisson de St. Cosme was, therefore, the first of the Fathers of the Foreign Missions to have charge of the Mission of the Tamarois, known since as the Holy Family, and located in what afterwards became and still remains Cahokia. Later he became a victim of the Indians, being killed while descending the Mississippi by a party of Sitimaches. St. Cosme did not remain long in the Tamarois Mission, but removed soon to the Natchez on the lower Mississippi.

Reverend John Bergier, another priest of the Seminary of Foreign Missions, succeeded St. Cosme at the Tamarois, and upon the departure of Father St. Cosme, Father Bergier became the Superior of the Secular Missionaries in the Mississippi Valley.¹⁹

Through the great charity of Father Gabriel Marest, S. J., we have been able to learn more of Father Bergier than of any of the

¹⁶ Ibid, p. 351.

¹⁷ Ibid, p. 355. It should be noted that the passages quoted from St. Cosme's letter are really from Shea's translation published in his *Early Voyages up and down the Mississippi*, but as that volume is so rare I have cited Kellogg. There are some slight differences in the language.

¹⁸ See letter, Shea's *Early Voyages Up and Down the Mississippi*, p. 84.

¹⁹ Shea, *The Catholic Church in Colonial Days*, p. 541.

other priests of the seminary. In one of his letters Father Marest gives a very interesting account of Father Bergier's labors and of his death, and incidentally discloses some of the trials of the missionary. Father Marest says:

About twenty-five leagues from here is the village of the Tamarouas. This is a mission which was at first intrusted to Father Pinet, whose zeal and whose labors were so greatly blessed by God that I myself am witness that his Church could not contain the multitude of savages who came to it in crowds. This Father had as his successor Monsieur Bergier, a Priest from the Seminary of the Missions Etrangères. Having learned that he was dangerously sick, I immediately went to assist him. I remained eight entire days with this worthy Ecclesiastic; the care that I took of him and the remedies which I gave him, seemed gradually to restore him, so that, believing himself better, and knowing, besides, how necessary my presence was to my own Mission, on account of the departure of the Savages, he urged me to return to it. Before leaving him, I administered to him, by way of precaution, the holy Viaticum; he instructed me as to the condition of his Mission, recommending it to me in case that God should take him away. I charged the Frenchman who took care of the patient to inform us at once if he were in danger; and I retraced the way to my Mission.²⁰

After leaving Father Bergier, Father Marest spent several days in visiting the sick and afflicted on his homeward route, preparing several sick persons for death, and administering to them the sacraments. Arriving at home again he says:

As soon as I reached our village, I wished to see Monsieur Bergier; but the people opposed this, alleging as a cause that, no one having brought news of him,—as had been promised in case he were worse,—they could not doubt that his health was re-established. I yielded to this reasoning; but a few days afterward, I felt genuine regret for not having followed my first plan. A young slave came, about two o'clock in the afternoon, to apprise us of his death, and beg us to go to perform the funeral rites. I set out forthwith. I had already gone six leagues when night overtook me; a heavy rain which had fallen did not permit my taking a few hours' rest. Therefore I walked until daybreak, when, the weather having cleared a little, I lighted a fire to dry myself, and then continued my way. I arrived at the village toward evening, God having given me strength to make these fifteen leagues in a day and a night. The next day at dawn I said mass for the deceased, and buried him.

The death of Monsieur Bergier was somewhat sudden, according to what was told me by the Frenchman who was with him; he felt it coming all at once, and said that it would be useless to send for me, since he would be dead before my arrival. He merely took in his hands the crucifix, which he kissed lovingly, and expired. He was a missionary of true merit and of a very austere life. At the beginning of his Mission he had to bear rude attacks from the Charlatans,—who, availing themselves of his slight knowledge of the Savage language, every day took away from him some Christians; but eventually, he learned how to make himself, in his turn, feared by those impostors. His death was for them a cause

²⁰ Marest to Germon Thwaites' *Jesuit Relations*, V. 66, 257.

of triumph. They gathered around the cross that he had erected, and there they invoked their Manitou,—each one dancing, and attributing to himself the glory of having killed the Missionary, after which they broke the cross into a thousand pieces. I learned this with grief some time after.²¹

Father Bergier's death occurred on November 9, 1707. He was succeeded in the Cahokia Mission by Dominic Mary Varlet, another of the Seminarian fathers, who was beyond doubt a brilliant man, but who in his lifetime became a Jansenist. Great were the hopes that were built upon the Reverend Dominic Mary Varlet, who is said to have been a man of ability and energy and of high repute and a priest of virtue and piety. On the 6th of October, 1717, Bishop St. Vallier, recognizing his learning, energy, probity and other virtues, appointed his Vicar-General for Fort la Mobile or Fort Louis and the places and missions near and along the river Mississippi, with jurisdiction over all priests, secular or regular, except priests of the Society of Jesus, who were subject to their own superior, and renewed letters granted to former Vicars-General in 1698. Father Varlet is said to have spent six years on the missions, and returning to Europe was in 1718 appointed Bishop of Asealon and Coadjutor of Babylon. Soon after his appointment, news reached Rome that Mgr. Varlet was an active adherent to the doctrines of Jansenius, whereupon the Sovereign Pontiff recalled him; but he went to Utrecht in Holland, where he took part in establishing the schismatical Jansenist Church, consecrated four successive pretended archbishops, and died near that city in 1742 at the age of sixty-four, after having been excommunicated by several popes.²²

THE MISSION PLANTATION

In 1718 Reverend Dominic Anthony Thaumur de la Source and Reverend John le Mercier were sent to take charge of the Mission of the Tamarois at Cahokia and Father de la Source remained in the mission until 1728. The first act of these two missionaries was to secure from Pierre Dougue de Boisbriant the Commandant and Mark Anthony de la Loere de Ursins Commissaire a tract of land four leagues square, a quarter of a league above the little river Cahokia, to be conceded in legal form to the Seminary of Quebec.²³ This property has been variously known as the property of the Mission of St. Sulpice and of the Missions, and as will appear hereafter, became the

²¹ Ibid, pp. 261 to 265.

²² Shea, *The Catholic Church in Colonial Days*, pp. 555, 557.

²³ Shea, *The Catholic Church in Colonial Days*, pp. 567-7.

subject of much controversy. The land was granted out to settlers, and a prosperous community grew up, mills and other works of general use being established by the Seminary Priests.

Father G. Galvanin, also of the Seminary of Foreign Missions, was here during a portion at least of this period.

In 1728 Father de la Source returned to Canada and Reverend Joseph Courrier and Reverend Joseph Gaston were sent on to the Tamarois Mission. Father Gaston was killed by Indians soon after reaching the Tamarois, another Illinois martyr to the faith, but Father Courrier labored at the post for several years and was regarded as a man of extraordinary sanctity. Broken in health he went to New Orleans for medical treatment and died among the Capuchin Fathers in the fall of 1753.²⁴

Father Mercier, who came in 1718 and remained through all the changes, was now alone in the mission with the exception of Abbe Joseph Gagnon, of whose coming we have no specific information, but who at this date was aged and infirm.²⁵

In 1739 Abbe Nicholas Laurenz, a priest of Chartres in France, was sent to the mission and had charge there until the date of his death in 1758.²⁶

The last of the Priests of the Seminary of Quebec was Reverend Francis Forget Duverger, who came in 1754 and industriously tended the mission until 1763. It was in 1763 that the Superior Council at New Orleans passed the outrageous edict for the banishment of the Jesuits, of which Judge Edward Osgood Brown, after having examined all the evidence that has come to light with respect to this proceeding, said:

By virtue of an infamous decree of the Superior Council of Louisiana, an insignificant body of provincial officers who undertook in 1763 to condemn the Society of Jesus, and to suppress the order within Louisiana, he (Father de la Morinie, one of the Jesuit Missionaries) was seized, although upon British soil, and with other priests from Kaskaskia and Vincennes taken to New Orleans and sent from there to France with orders to present himself to the Due de Choiseul.²⁷

Not only were the Jesuits thus banished, but their property was destroyed.²⁸

Father Duverger, noting this treatment, and without full knowledge of the cause or pretext, assuming that his turn would come next,

²⁴ Ibid, p. 577.

²⁵ Ibid, p. 577.

²⁶ Ibid, p. 578.

²⁷ Brown, *The Parish Registers at Michilimackinac*, p. 47.

²⁸ Thwaites' *Jesuit Relations*, V. 71, pp. 37, 38.

made ready to quit the country before he was driven out, and having sold the mission property to Jean Lagrange and Antoine Girard, wealthy Frenchmen, proceeded to New Orleans and sailed for France on the same ship with the banished Jesuits and never returned.²⁹

Thus ended the succession of the Fathers of the Seminary of Quebec in the Mission of the Holy Family at Tamarois or Cahokia as it has since been called. The mission or parish, as it became, did not end here, however, but, as will be seen, was afterwards and to the present day tended by able priests. The lands and property of the mission were made the subject of controversy which involved the good faith not alone of Father Duverger but gave the new Prefect-Apostolic, afterwards Bishop Carroll, a bad, if false, impression of Father Pierre Gibault, which exercised some influence to prevent Father Gibault from being taken into Bishop Carroll's confidence.³⁰

JOSEPH J. THOMPSON.

Chicago.

²⁹ See account of sale in letter of Father Meurin to Bishop Briand, Thwaites' *Jesuit Relations*, V. 71, p. 37. Also Court Records published in *Illinois Historical Collections*, Alvord, Vol. 2, pp. 55 and 223, and letters published in *Illinois Historical Collections*, Vol. V, Alvord, *Kaskaskia Records*, p. 560 et seq.

³⁰ See letters of Bishop Carroll to Father Gibault and others published in *Kaskaskia Records*, Vol. V, *Illinois Historical Collections*, p. 590 et seq.

KASKASKIA—FR. BENEDICT ROUX

Edited by Rev. John Rothensteiner

The history of old Kaskaskia has been treated by many writers, but, after the *Jesuit Relations*, the earliest and most interesting account of the ancient town and Indian Mission is that of Father Benedict Roux. Though never published, it served as the ground work of the historical sketch by an unknown hand in the second volume of the *Catholic Cabinet* of St. Louis as early as July, 1845. We will give it complete and in its original form, except in a few instances, where the meaning would otherwise remain dark or misleading.

Father Benedict Roux was Pastor of Kaskaskia from July, 1835 to 1839. As such he was familiar with the records of the parish, and also had the best opportunity of questioning "the Ancients of Kaskaskia", as he calls them, in regard to the events that had transpired in their youth and early manhood. That he took a deep interest in his parish is evidenced by every page of his narrative, yet he is no mere *laudator temporis acti*, but an honest seeker after the truth. The style of the narrative, and the language, a quaint Franco-English, may surprise some of the readers, yet it was not deemed advisable to transform it into every-day English. Being an historical document, its style also is of consequence. Father Roux was a Frenchman, who spoke and wrote the French language with perfect mastery; yet, being thrown among a people with whom English was the predominant tongue, he strove most earnestly, and, we may add, successfully, after the mastery of the English tongue as well. Perfect mastery he could hardly expect to attain, yet, though less idiomatic, his English proved all the more picturesque.

Father Roux came from the diocese of Lyons, and was received into the diocese of St. Louis in 1831 by Bishop Rosati. Whilst his friend and companion of the journey, Father John Mary Irenaeus St. Cyr was sent to Chicago, 1833, to found the first Catholic Parish, Father Benedict Roux received the commission in the same year to attend to the scattered settlements in western Missouri, and so was destined, as Father Garraghan says, "to lay the foundation of Catholicity in one of the most prosperous centers of population in the country, Kansas City, Missouri." Father Roux remained on the western border of civilization until 1835, when he became pastor of

Kaskaskia, Illinois. In 1839 Father St. Cyr succeeded Father Roux at Kaskaskia, and remained until the summer of 1844, the year of the greatest inundation that ever visited the Mississippi Valley.

We have added notes explanatory and supplementary to Father Roux' narrative, for the most part in the very words of other authorities.

DOCUMENTS ABOUT KASKASKIA, ILLINOIS

WRITTEN BY THE REV. B. ROUX IN 1838

Summary. Situation of Kaskaskia—Its origin—French troops—Fort constructed—Its being settled by families—Remarkable events—Catholic Churches—Mission of Illinois—Regular priests—Secular priests—Census—Number of baptisms, first communions—Easter communions—Confirmations, Burials, Marriages, etc.

Its Situation. Kaskaskia, lying in the Western Hemisphere, North America, United States, State of Illinois, Randolph County, North Latitude 38° and 13' 13" West Longitude from Washington, D. C., is an antique small town of about 800 persons, bordering on a beautiful, tranquil river, navigable 200 miles, bearing the same name; laid in a vast plain remarkable for the fertility of its soil and the salubrity of its air, extending twelve miles from the north to the south, and three from the east to the west, the distance from the Mississippi to the Kaskaskia. This place, asleep for nearly a whole century, awoke a few years past; it is now quite a lively spot.¹ It would

¹ The original Kaskaskia is no more. A few scattered stones of its historic buildings, the old bell that once called the Kaskaskia Indians to their devotions, and the records of the church are all the vestiges that remain of its former glories. Kaskaskia was built on a peninsula between the Mississippi and the Kaskaskia (now Okaw) river, but in 1881 the mighty Father of Waters broke through the narrow neck of land to the north of the city, and soon widened the old bed of the Okaw for his own use. Kaskaskia now was on an island. But one by one its houses and cabins became a prey of the turbid waters and the old common field of Kaskaskia remains as a crumbling island, which is, during low water, joined to the Missouri side by a sand bank. The new Kaskaskia, with its church and school and a thriving population of about 700 souls, is on this island; but the ancient Kaskaskia of inspiring memories is swept away and its very site covered by the waters of the Mississippi. See J. H. Burnham's article on the *Destruction of Kaskaskia by the Mississippi River* in the Transactions of the Illinois State Historical Society, 1914. As the river began to encroach on the old cemetery of Kaskaskia, the State of Illinois made provision to remove the bodies of the dead pioneers to a place on the bluffs opposite the site of Old Kaskaskia, and then about 3,000 bodies were brought from the old cemeteries in 1892 and

flourish more and more were its inhabitants more ambitious and enterprising. An embellishment it can boast of is the Convent of the Nuns of the Visitation, together with their Academy of young ladies, established in 1833; both of them enjoying in several States of the Confederation a name, the celebrity of which will immortalize Kaskaskia.²

Its Origin. Kaskaskia was at first the central point of the Indian tribe called Kaskaskias. According to the report of persons of weight, this tribe numbered 2,000 warriors. In the year 1695, as the Catholic records of this parish attest it, several Canadians lived among them as traders. I do not doubt but they, together with the Jesuits, those daring champions of the Church of Christ, came hither in 1683, and laid the foundations of Kaskaskia. As these traders were single they looked in the Kaskaskia Tribe for a consort, from which unions comes the mixture of blood, that change in Nature, if I may so call it, so different from the primitive one, and so striking even now-a-days in the descendants of the first settlers.

French troops—Fort constructed. As Kaskaskia was at that time regarded by the French as one of the most important posts in the West on account of the Mission, of the lucrative trade in furs, and of the advantage of its situation and its wholesome climate; in order to prevent it from its being invaded by the Northern Tribes, whose incursions were frequent, and attacks alarming, Louis XIV, King of France, dispatched troops hither in 1712, under the guidance of Fabrot, the Commander-in-Chief. They constructed on the hill against Kaskaskia (east) a fort, which enabled them to secure the town and resist the hostile Indians who were the Chicashas, the Foxes, the Kikapoos, and others that swarmed from the north. The inhabitants themselves had already organized a militia that they might

1893 and a monument erected to their memory, with the inscription: "Those who sleep here were first buried at Kaskaskia, and afterwards removed to this cemetery. They were the early pioneers of the Mississippi Valley. They planted free institutions in the wilderness and were the pioneers of a great commonwealth. In memory of their sacrifice, Illinois, grateful, erects this monument, 1892."

²"The inundation which followed in the month of June, 1844, forced the Community of the Nuns of the Visitation to abandon their convent at Kaskaskia, and after a temporary refuge afforded them by the family of the late Col. Menard—in and around whose truly hospitable dwelling the greater part of the inhabitants of Kaskaskia congregated during that awful visitation—they removed to St. Louis, where they have established themselves for the moment in the beautiful dwelling house lately occupied by Mrs. Ann Biddle on Broadway. The buildings and other improvements they have been forced to abandon in Kaskaskia have cost them no less a sum than \$30,000."—*Catholic Cabinet*, St. Louis, 1845.

keep good order within, favor the trade and learn to meet advantageously with their enemies without.

Its being established by families. In order to brisk (enliven) this place that it might be more formidable to Indians, Louis XIV, King of France, according to the oral tradition, sent several entire families hither, in 1722, which, together with the Metis (half-breeds), formed a population of about 518 persons. It was about this epoch that the Kaskaskias tribe separated into three villages: one settled at a distance of two miles from the town and was still called the village of the Kaskaskias; another at St. Philip's near Prairie du Rocher, and the other in Cahokia. From that time on the population continued increasing till 1765;³ in this year it fell asleep so soundly that it has been roused from its lethargy but very late in this century. It was then as large as it is now; viz, 815. According to a Treaty of Peace signed at Paris, France, in 1763, by the French, the British and the Spanish, France gave up to Great Britain all her possessions in North America except New Orleans, with the clause, however, that all the rights of family should be respected; with which stipulation the British scrupulously complied the whole time the French families were under their dominion. This change of government did not cause a lasting disturbance among the people of Kaskaskia; for under these new masters they continued as before to enjoy domestic tranquility and happiness, and as before their consciences were free, and good understanding prevailed among them. On both sides, however, it was to their interest to cultivate that mutual friendship on account of the perils which they had to face from without. Often they were disturbed, frightened and alarmed by hordes of Indians, who abruptly attacked them, not seldom massacred many of their own, and threatened them with setting their town on fire, which they attempted several times. Such circumstances kept the people of Kaskaskia continually in uneasiness and apprehension, and taught them never to

³ This is the year of the exodus of Kaskaskians and other Frenchmen from Illinois to the newly founded town of St. Louis. "Many of them coming over from the other side," says Billon, "brought with them not only all they possessed that was movable, but in numerous instances even dismantling their houses and bringing the doors and windows, planking, in fact everything that could be moved, leaving but the logs and the chimneys."—F. L. Billon, *Annals of St. Louis in Its Early Days*. Yet a sufficient number of the best people remained true to their old homes and a succession of distinguished members of the priesthood carried on the work of the Church, as our article will clearly show.

⁴ By the secret treaty of Fontainebleau, November 13, 1762, the possessions of France west of the Mississippi, together with New Orleans, had been ceded to Spain.

disregard nor misplace their firearms; also not one of them ever stepped out of his house without a gun about him; when in the fields it was tied about the plough, at home it was hanging over the head of the bed. *Prudentia salutis mater est.*

Remarkable Events. The Americans, conscious of their being independent in 1782, and emboldened by their success over the British, forced their barriers in 1783, spread in the West, attacking and taking all the forts which obstructed their way. It was in this year [not 1783 but 1778] that they took the fort of Kaskaskia by ways which I leave to an impartial historian to describe. They expelled the English from it, and they themselves remained in their place. Comfortably they lived here for awhile, but soon after they abandoned this post, because "*Coturnix non operuit eorum castra.*"⁵

In 1783, according to the report of the Ancients of Kaskaskia, fell so great an abundance of snow, that it covered the ground three feet deep. Cattle starved to death both with hunger and cold. Deer was caught alive, being unable to clear itself from the snow. This extraordinary winter marks an epoch with the Creoles; they call it "*le gros hiver*" (the hard winter). The continuation of this historical sketch will apprise you that this is not the only epoch from which these people compute their days of misfortune.

In the spring of 1785, the melting of this snow swelled so extraordinarily the rivers Mississippi, Missouri and Ohio, that it caused all the bottoms on each side of the Mississippi to be overflowed; the people of this place, forced to abandon the town, sought refuge on the top of the hill, on which the fort was constructed; there they pitched tents and lived for two months, exposed to the inclemency of the air, and a thousand privations; observing with the most pitiful countenance their fields ruined, their fences carried away, their houses floating here and there, and at last hurried away to the mercy of the

⁵ The conquest of the Illinois country by George Rogers Clark and his Virginians, and the part taken in it by Father Peter Gibault are well known to students of Illinois history; but many points in regard to Father Gibault's life and character need further illustration. According to announcement, we may expect an exhaustive treatment of this very interesting and important matter in this REVIEW.

The disorders setting in after the change of masters are well illustrated in the valuable volumes on Kaskaskia, Cahokia, and George Rogers Clark Papers in the Virginia Series of the Publications of the Illinois Historical Society. "*Coturnix non operuit eorum castra*" is an allusion to the Bible story of "the quails that covered the camp" of the Israelites on their journey through the desert, (*Exodus, 16:13*) and would indicate that the Americans left the Fort at Kaskaskia on account of the scarcity of food in the conquered regions.

torrent, their cattle partly drowned, partly gone astray. This extraordinary inundation discouraged several wealthy families and caused them to leave Kaskaskia. Some of them went to the new town of St. Genevieve; others to St. Louis, others to Arkansaw, etc.

In 1811 Kaskaskia underwent one of the most dreadful earthquakes ever felt by mortals. It frightened to death its inhabitants. Earth waves came several times this year, like the rivers agitated by tumultuous winds; the steeple of the church bending like a reed, here and there stone and brick chimneys fell down; cattle themselves, seized with fear, were running to and fro, furious, wild, filling the air with bellowing. The earth cracked so deeply along one of the streets that they never could sound the bottom of this crevice. The water which they drew from it exhaled a most disagreeable odor. Though there were, at that time, in Kaskaskia several religious denominations, yet they formed then but one, and flocked around the true minister of God, the Rev. Donatien Olivier; imploring altogether with fervent hearts the mercy of Him whom the elements obey. All are Catholics, and good ones, too, as long as the storm is roaring.

In the fall of 1812 a hurricane raged with so much fury against Kaskaskia that it ravaged and crushed almost the whole town. Chimneys were tumbled down, log and even stone houses were wrested from their foundations and leveled with the ground, fences of strong posts went whirling to the vagaries of the storm, and were carried away to the distance of several miles. Several heads of cattle were found dead, killed by the wrecks of the houses and fences. The people themselves sought refuge in their cellars. Happily very few of them fell victim of this furious element. The hill opposite to Kaskaskia still shows to the traveller incontestable marks of this event of painful memory.

In 1813 the militia of this place marched out to war against the Kikapoos and other Indian tribes, pushed forward and were encouraged by the British who attempted again, but in vain, to resume their old possessions which the brave Americans had conquered over them. Did that militia fight a good fight? Some interested persons say "Yes"; others, "No". They returned home as numerous as they went!

In 1832 the remnants of the Kaskaskian tribe, which consisted of about forty persons, left this place and moved to the boundaries of the United States, Northwest, among the Delawares, etc. All of them were Catholic. They have been since, *Sicut oves errantes* (lost sheep).

In 1833, on the 3rd of May, there arrived at this place a noble little colony composed of nine nuns, having started from the convent of the Visitation at Georgetown, D. C., on the 17th of April of the

same year. The superior quality of their talents, the refinement of their manners, the soundness of their religious principles, the amiability of their piety, the generosity of their sentiments, their being consecrated to the Almighty; their desire to be useful to society by imparting to young ladies their unbigoted virtue, their information, etc. All this assemblage of qualities strongly induced Kaskaskia to favor and support these heroines, whose reputation, acquired by hard labor, is flying abroad here and there through the States of the Confederation, and brings back to this infant establishment young ladies of the highest respectability. It is daily prospering; and if Providence continue to shower its blessings on it, it will, no doubt, become one of the most brilliant academies of young ladies in the West.⁶

CATHOLIC CHURCHES

Since the first settlement of this place, three churches have been successively erected, nearly on the same spot. The first one, constructed of logs and covered according to the old Canadian custom with straw, was put up about the opening of the Mission of Illinois, R. R. F. F. Jesuits. The second one, which was of stone, remarkable for its grandeur, its structure and its proportions, was built at the expense of the French government under the reign of Louis XIV about the year 1714. It was still standing in the year 1808, but was soon after demolished on account of a large crack which threatened imminent danger. Divine worship was performed in it till the year 1774. The only thing which remains of this church is the bell, cast in France in 1741; the weight of which is of about five hundred pounds. In fine, the third one was constructed in 1775 by the inhabitants of this place, a monument of posts, remarkable for its grandeur, construction and solidity. It has been pulled down this year, 1838, on account of its being too much injured by the weather. *Nunc sunt neque templum, neque sacrificans, neque sacrificium.* A fourth one of brick will, however, be built on the same favorite spot.

⁶ In the original manuscript I find the following note inserted by a different hand: "In 1844 they were obliged to move to St. Louis on account of the overflowing of the Mississippi, and since then they are established there." The following entry is found in the diary of Bishop William Quarter of Chicago who came to Kaskaskia on the 25th of May, 1844, and found "the nuns at Col. Menard's being obliged to quit their convent, the water being as high as the second story. The inhabitants of the village were crowded along the bluff to witness much destruction of property and of animals by water. Chartered the boat 'Indiana' and took the nuns and young ladies (boarders) to St. Louis.

All these churches were consecrated to the Immaculate Conception of the B. V. M.⁷

MISSIONS OF ILLINOIS

It is probable, not to say certain, that this famous mission was opened in the year 1683 by the F. F. Jesuits, at the time when Kaskaskia was founded. For even from 1695 it was already bearing abundant fruit and affording much joy to these indefatigable laborers in the vineyard of the Lord. Indian children were brought to the sacred Font; young and grown persons, when prepared, were admitted to partake of the Holy Victim offered up on our altar *de quo edere potestatem non habent qui tabernaculo deserviunt*. Unions were contracted with all the pomp and majesty of our worship, according to the rites prescribed by the Mother Church. These brave and unwearied pioneers of Jesus Christ cleared this part of the Lord's land bristling with briars and thorns, and planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower. They cultivated it for eighty years, that is till 1763, with hard toil and abundant sweat;⁸ then on account of the new government,⁹ not

⁷ The Mississippi River was at one time called the River of the Immaculate Conception. The first church in the Mississippi Valley, built at Kaskaskia about the year 1683, was dedicated to the Immaculate Conception of the Blessed Virgin. What then becomes of the assertion that the belief in the Immaculate Conception of the Virgin Mary is a modern invention of Pious IX?

⁸ A letter from Father Gabriel Marest, S. J., in the fourth volume of that invaluable collection, *Lettres curieuses et edifiantes*, contains a most interesting sketch of this mission, and gives some details of missionary life among those children of the forest, which we transfer to these pages, as well calculated to give our readers an idea of the heroism of our first missionaries. In regard to their difficulties, Father Marest writes:

“A great obstacle which the preachers of the gospel had to encounter in the conversion of these savages was the extreme confidence they placed in what are called Medicine men—a superstitious feeling that as yet exists, and opposes the same difficulty to the efforts of our present missionaries among the Indians. These imposters affirmed the existence and exclusive protection of a great Manitou—a kind of genius or tutelary being—sometimes a bird, sometimes an ox, sometimes the plumage of one or the skin of the other—whom they regarded as governing all things—and whom they recognized as the arbiter of life and death. To these Manitous they offered the sacrifice of dogs and other animals. When a medicine man is called upon to restore a sick man to health, he invokes his particular Manitou with songs and dances, and makes his whole frame undergo the most grotesque contortions. On these occasions the charlatan names sometimes one beast, sometimes another, and finally applies his mouth to the part where the sick man feels pain, as if to suck out the disease. After continuing this operation for some time, he suddenly starts up and spitting out the tooth of a bear or some

at all favorable to their Society, they reluctantly abandoned this honorable and flourishing mission and returned to France with the

other animal, which he had dexterously concealed, he exclaims with triumph, 'Friend, thou art well, see what caused thy pain. Who can resist my Manitou? Is he not master of life?' Whether the sick man lives or dies the Medicine man never ceases to vaunt his cure.

"The preaching of the missionaries was especially obnoxious to these imposters, who saw that their abominable deceptions could no longer be practiced with impunity if Christianity were received; and it is scarcely credible to what length they carried their hatred to the Fathers, whose lives were constantly endangered by their violence. Yet these admirable men labored with unalterable patience in endeavoring to disabuse this wild and corrupt race of their superstitious errors, and at length they succeeded in gathering one of the most fervent congregations that was ever gathered among the Indians."

In regard to their successes, Father Marest writes: "Christianity has softened their natures, and they are now distinguished by their sweet and courteous manners, so that many of the French have intermarried with their daughters. Moreover, we find in them a spirit of docility, and ardor for the practice of Christian virtue. The order we observe each day in the mission is this: Very early in the morning we call the catechumens to the church, where, having discharged the duty of morning prayer, they listen to our instructions and join us in singing some canticles. As soon as they retire, Mass is said, at which all Christians assist—the men on one side, the women on the other. After this each one goes to his daily occupation, meanwhile we occupy ourselves with visiting the sick, to supply them with the ordinary remedies, to instruct them, and to console those who may be in affliction. In the afternoon we make the catechism at which all assist, neophytes and catechumens, the young and the old, and every one is obliged to answer the questions that may be put to him by the missionary. As these people have no book, and are naturally indolent, they would soon forget the principles of religion, were these not inculcated in their minds by almost perpetual instruction. During the rest of the day we visit them in their wigwams. In the evening the whole village assembles in the church, to listen to an instruction, and say their evening prayers, which they conclude with some pious canticles. On Sundays and Festivals, an instruction after Vespers is added to the ordinary exercises. The fervor with which these good neophytes frequent the church at all these different times is admirable; they break off from their occupations and run a long distance in order to arrive in time. They generally terminate the day by holding assemblies in their houses, where the men and women forming, as it were, two choirs, they recite the rosary, and sing spiritual hymns to a late hour of the night.' Such was the day of the Kaskaskia neophytes."

*The suppression of the Jesuits and the destruction of the Kaskaskia Missions was not the work of the American but of the French government, or rather of a clique of New Orleans infidels, who availed themselves of the royal decree of suppression obtained through the influence of the infamous Pompadour, November 26, 1764, almost nine years before the actual suppression by Clement XIV, July 21, 1773, in order to destroy the Church in that part of New France which had been ceded to Great Britain by the Treaty of Paris. The Jesuit Missionaries considered the decree of 1764 as binding, and consequently discontinued, after

French troops in 1764, carrying away the merited regrets both of civilized man and of the Indian trained to the sweet yoke of religion. Forced to yield to circumstances, they left behind them one of the most considerable properties in this country, consoled, however, by the idea that they were bequeathing a strong faith to a people whose piety and fervor recalled those of the Christians of the Primitive Church.

Here are the names of all the priests, both regular and secular, who devoted themselves to this mission:

NAMES OF THE REGULAR PRIESTS

As time has injured the records of this Parish, and sacrilegious hands have destroyed a great part of them, at least that part which would be now the most interesting for some persons, it is absolutely impossible to give the names of those who opened the mission. You will have them from 1695, the earliest date of the present records.

James Gravier lived in 1695 together with Julian Bineteau,¹¹

that date, to sign themselves S. J. The particulars of the high-handed proceeding of the New Orleans authorities in foreign territory can be found in the British Series of the Publications of the Illinois Historical Society. See as to suppression *The Catholic Encyclopedia*, Vol. XIV, heading *Society of Jesus*, subhead *Suppression*.

¹⁰ All the priests of Kaskaskia until 1768 were members of the Society of Jesus.

¹¹ "Father James Gravier, of the Society of Jesus, was the founder of this mission, as we learn from an unexceptionable witness, Father Gabriel Marest of the same Society, who labored here with the immediate successors of that apostolic man in the beginning of the 18th century. He was yet at Kaskaskia in 1695, when, or shortly afterwards, being obliged to set out for Michillimackinac, he confided the care of this infant mission to Fathers Julian Bineteau and Pinet. These appear to have died in Kaskaskia, and in the latter part of their lives were aided by Father Gabriel Marest, who succeeded them in their charge."—*Catholic Cabinet*, 1845. But see *The Illinois Missions* in July ILLINOIS CATHOLIC HISTORICAL REVIEW, pp. 48 to 51, where it is shown that Father Bineteau and Marest were the immediate founders of the mission in its new location.

I must here subjoin the words of one of our great historians. "Charlevoix, who visited this and some of the neighboring villages in October, 1721, thus briefly describes the mission: 'The Jesuits had here a flourishing mission, which has lately been divided into two, as it was judged to have two villages of Indians. The most numerous is on the bank of the Mississippi, of which two Jesuits, Father Le Boulanger and De Kereben have the spiritual direction. Half a league farther down is Fort Chartres, about a gunshot from the river, M. Duguede Bois-brillaud, a Canadian gentleman, protects there the interest of the company to whom the place belongs. The intermediate space begins to be filled with French settlers. Four leagues lower down and about one league from the river is a large

John Mermet, Gabriel Narest. The remains of these two were removed into the stone church in 1727.

Jn. Chles. Guimoneau, Superior of the Mission and Vicar-General of the Bishop of Quebec, living together with

[Nicholas Ignatius] De Beaubois, Pastor of the Immaculate Conception's from 1719 to 1724.

[Jean Antoin] Le Boulanger, Pastor of the Immaculate Conception's from 1724 to 1735.

[Etienne Doutreleau] Trulleau, Pastor of the Immaculate Conception's from 1735 to 1741, lived together with,

[Rene] Tartarin, Pastor of the Immaculate Conception's from 1741 to 1746, buried in the stone church.

[Philibert] P. F. Watrin, Pastor of the Immaculate Conception's from 1746 to 1759, Superior of the M. in 1762.

[Jean Baptist] Aubert, Pastor of the Immaculate Conception's from 1759 to 1764. The last year he discontinued to sign himself S. J., so did F. Meurin.

[Sebastien Louis] Meurin, Pastor of the Immaculate Conception's from 1764 to 1768, Vicar-General of the Bishop of Quebec. Trusted before with the care of the C. Indians.

[Alexander Francis Xavier] A. F. X. De Guienne, Superior of the mission in 1750 and Vicar-General of the Bishop of Quebec. Buried in the stone church.

Louis Vivier, Louis Gagnon, [Julian Joseph,] J. Fourré.

Such are the names which can be seen in the records of this parish. The number of the F. F. attached to this mission was undoubtedly much larger; for the Ancients of Kaskaskia unanimously say that this Jesuit establishment was a little world.

NAMES OF THE SECULAR PRIESTS

[Pierre] Gibault succeeded F. Meurin in 1768 till 1782. Vicar-General of the Bishop of Quebec, famous for his prophecy against Kaskaskia, unfortunately too faithfully accomplished till this time. Here it is: "This place shall be always furnished with priests, but

French village (Kaskaskia), almost all Canadians, who have Father DeBeaubois, a Jesuit, as Cure (Parish Priest). The second village of the Illinois is about two leagues distant, in the interior of the country: another Jesuit, Father Guymoneau, is charged with it.' "

none shall stay long. Its inhabitants shall contend with their cattle for the last ear of corn''!!!¹²

F. Bernard¹³ succeeded him in November, 1782, and left this place in May, 1784, whom

[Louis] Payet succeeded in August, 1784, and left this place in May, 1785.

N. B.—From May, 1785, till June, 1786, this parish was attended to by [Paul] De St. Pierre,¹⁴ Pastor of St. Genevieve.

F. De La Valiniere,¹⁵ Vicar-General of the Bishop of Quebec, came in May, 1786, and left in March, 1789, whom

[Fr. Jacobin] Le Dru¹⁶ succeeded in May and left in September of the same year, that is, 1789.

¹² Father Pierre Gibault, commonly called the "patriot priest of the West," was born in Montreal on April 7, 1737, and after his ordination was sent to the Tamaroa Mission at Cahokia. But Father Meurin prevailed on the young and energetic man to take up his station at Kaskaskia. Here Father Gibault remained fourteen years as Pastor and Vicar-General for the Bishop of Quebec. In 1792 Father Gibault received a call to the parish of New Madrid, on the west side of the river, and there built the Church of St. Isidore which was eventually carried away by the Mississippi. Father Gibault died at New Madrid, 1802. Upon his death his papers and correspondence came into the possession of the Commandant of New Madrid, and on the change of government were transferred and remained in New Madrid, where some of them are still found in the archives, although many valuable papers have been lost. "Father Gibault's will, dated St. Genevieve, 1782, is found in the New Madrid archives."—L'Houck, *History of Missouri*, Vol. II, p. 303. There is a letter concerning Father Gibault's death by the well-known Father Richard to Bishop Carroll, dated Detroit, May 1, 1804. J. G. Shea must have seen this letter as well as the one written on the same subject by Donatien Olivier, as he alludes to them in his *History*.

¹³ Father Bernard de Limpach of the Order of the Capuchins, the first canonical pastor of St. Louis, from 1776-1789, who visited Cahokia and Kaskaskia on spiritual ministrations. He died at Point Coupée, March 29, 1796.

¹⁴ Father De Saint Pierre was a German Carmelite who had served as chaplain in Rochambeau's army during our Revolutionary War, and had come to the scattered French settlements of the West in 1785. He was Pastor of Cahokia 1785-1789, then of Ste. Genevieve, 1789-1797, and then of St. Gabriel's at Iberville until his death October 15, 1826. A sketch of his life may be found in the *Pastoral-Blatt* of St. Louis for May, 1918.

¹⁵ Father Pierre Huet De la Valiniere, whose turbulent spirit caused so much unnecessary excitement in Canada and the Illinois country, was Vicar-General of the Bishop of Baltimore, although he claimed to have the powers of Vicar-General from the Bishop of Quebec also.

¹⁶ This was Father Jacobin, dit Le Dru, whom Bishop Carroll in his letter to Bishop Hubert of Quebec, 1796, rather unceremoniously calls "the apostate Dominican named Le Dru," perhaps because he crossed the river to the Spanish side and became pastor of St. Louis, from December 16, 1789-September 15, 1793.

Father Gibault returned in May, 1790, and left in May, 1791. Then the parish was left abandoned till February, 1792; from which month to December of the same year, De St. Pierre, pastor of St. Genevieve, attended to it.

[Gabriel] G. Richard¹⁷ came in January, 1793, and left in April, 1795, whom

[Pierre] Janin¹⁸ succeeded in May, 1795, and left in April, 1796, whom

G. Richard succeeded in June, 1796, and left in March, 1798, whom

Donatien Olivier¹⁹ succeeded in February, 1799, till 1803. Then he discontinued signing himself Pastor of the Immaculate Conception's. Still, though he was appointed a missionary for the whole

¹⁷ Father Gabriel Richard, who twice had charge of Kaskaskia Parish, is one of the most distinguished early missionaries. Besides his labors and hardships in the immediate service of Christ, Father Gabriel Richard was a prime mover in a number of important undertakings in the cause of civilization. He was one of the founders and first professors of the University of Michigan, then the publisher and editor of the first paper ever published in Michigan, which was at the same time the first Catholic paper published in the United States. Father Richard holds the unique distinction of being the only Catholic priest ever elected to the Congress of the United States, 1823.

¹⁸ Father Pierre Janin became parish priest of St. Louis April 6, 1800, and remained to November 12, 1804, having his post of duty with the Spanish authorities. There was no resident priest in St. Louis after Pierre Janin until the advent of the Lazarists under Father De Andreis in 1817.

¹⁹ Donatien Olivier and his brother John Olivier came to Baltimore with Dr. Du Bourg in 1794. In 1799 both were sent by Bishop Carroll to the Illinois country, Father John becoming pastor of Cahokia, Father Donatien of Kaskaskia. For a time John Olivier held the position of Vicar-General of Bishop Carroll for New Orleans. Father Donatien died at St. Mary's of the Barrens at the ripe old age of 91 years.

It was during Father Olivier's incumbency of Kaskaskia that the United States Government made a treaty with the Kaskaskias, a clause of which we transcribe:

"And whereas the greater part of said tribe have been baptized and received into the Catholic Church, to which they are much attached, the United States will give, annually for seven years, one hundred dollars toward the support of a priest of that religion, who will engage to perform for said tribe the duties of his office and also to instruct as many of thir children as possible in the rudiments of literature. And the United States will further give the sum of \$300.00 to assist the said tribe in the erection of a church. Treaty with the Kaskaskias August 13, 1803."—Charles Kappler, *Laws and Treaties*, Washington, 1903, Vol. II, p. 50. Kaskaskia became the capital of the Territory of Illinois in 1809, and remained the capital of the State when Illinois was admitted to the Union in 1818.

territory of Illinois, now state, by the Bishop of Baltimore, he attended to Kaskaskia till 1818 in October.

Fr. Desmoulin came in November, 1818, and left in April, 1822, whom

[Hercules] Brassac²⁰ succeeded in May, 1822, and left in May, 1823.

Fr. Desmoulin returned in June, 1823, and left July of the same year.

D. Olivier returned in May, 1824, and left in November of the same year.

[Francis] Cellini²¹ came in November, 1824, and F. X. Dahmen, pastor of St. Genevieve, in 1825, both for the purpose of baptizing the children.

D. Olivier came in August, 1826, and F. X. Dahmen in September of the same year, both for the same purpose as above.

[John] Timon²² attended to the parish from January, 1827, to February, 1830, whom

D. Paillasson²³ succeeded in May, 1830, and left in December, 1831, whom

²⁰ Father Hercules Brassac was recently made the subject of an exhaustive article by His Grace of Milwaukee, in the *Catholic Historical Review* for January, 1918. Brassac was a priest of the diocese of Bishop Du Bourg, which did not extend eastward of the Mississippi River. But the Bishop of Louisiana had accepted from Bishop Flaget the burden of providing for the missions in Illinois until other arrangements should be made. Illinois thus practically became a part of St. Louis Diocese. When the Diocese of Vincennes was erected, 1834, the western part of Illinois was incorporated with St. Louis by a Roman Decree dated June 17, 1834. Draw a line from Fort Massac in Massac County along the eastern boundary of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby and Macon Counties to the great rapids of the Illinois River 8,000 paces above Ottawa in La Salle County, and thence a straight line northward to the boundary of Illinois. The territory west of this line shall belong to the diocese of St. Louis, the eastern part to the diocese of Vincennes."—"Original decree in archives of St. Louis Chancery. All western Illinois therefore belonged to St. Louis Diocese not only *de facto* but also *de jure* from 1834-1844, when Chicago was made the see of all Illinois.

²¹ Father Francis Cellini, afterwards parish priest of St. Michael's, Fredrickton and Vicar-General under Bishop Peter R. Kenrick of St. Louis. Particulars of his life are given in *Chronicles of an Old Missouri Parish*, St. Louis, 1917.

²² Rev. John Timon, C. M., afterwards Bishop of Buffalo.

²³ Father Paillasson accompanied Father Joseph Anthony Lutz to found the Indian Mission at Prairie du Chien in 1831.

D. Vancloostere²⁴ succeeded in January, 1832, and left in August of the same year, whom

[Philip] Borgna²⁵ succeeded in August, 1832, and left in September of the same year, whom

[Matthew] Condamine²⁶ succeeded in October, 1832, and left in July, 1835, whom

[Bernard] Roux succeeded in July, 1835. *Hic penitus ignoro quid scribendum.*²⁷

ESTIMATE MADE IN 1837 OF THE

Catholic population of Kaskaskia.....	815 persons.
Baptisms of Kaskaskia.....	57
First communions of Kaskaskia.....	49
Easter communions	324
Burials	37
Marriages	13

Four of these marriages were performed without banns, for lawful reasons; three with the dispensation from two; three according to the rites of our Holy Church, and three were rehabilitated.

N. B.—In reading over the records of this parish we cannot but notice that the Holy Council of Trent has been received in this

²⁴ There are a few letters of Father Van Cloostere in the Archives of St. Louis Diocese.

²⁵ Father Philip Borgnia, C. M., came from Italy with the second band of Bishop Du Bourg's spiritual recruits, Father Francis Cellini and Anthony Potini who arrived at the Barrens January 5th, 1819. Father Borgnia became Vicar-General of St. Louis.

²⁶ Father Matthew Condamine came from the diocese of Lyons, 1831, and after his administration of Kaskaskia was appointed to the populous parish of Cahokia where he died August 8, 1836. A short sketch of Father Condamine from the hand of Bishop Rosati was republished in the *Pastoral-Blatt* of St. Louis for September, 1917.

The tribe of the Kaskaskias, like most other families of that devoted race, has long ago disappeared as a separate entity. In 1832 about forty persons, the sad remnant of the once powerful tribe, abandoned the ancient home of their fathers and went to live on the ground assigned to them with the Delawares in Indian Territory.

²⁷ This brings our sketch down to the days of Father Benedict Roux, the author of the narrative. Would that all pastors were impressed with the importance of the closing words of Father Roux and endeavored to renew the memory of the dead and the vicissitudes of by-gone days.

country, *etiam quoad disciplinam*, for from the time when religion was brought hither down to the present day all the dispensations with impediments and with banns are faithfully recorded, being granted first by the Bishop of Quebec, and then by the Bishop of Baltimore. Banns were published in the respective parishes of both parties, and license was sent to the priest who had to perform the ceremonies of these unions.

Mediantibus Actis, praeterita presentia fiunt. Quam utilia, imo necessaria sunt, nemo diffitetur.

REV. JOHN ROTHENSTEINER.

St. Louis.

ANNALS OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Documents Relating to the Early Illinois Church

“Tell those who seem to have fears of harming the interests of France by bestowing their gifts on far-off lands, that the good they will do will return to them a hundredfold,”¹ wrote Monsignor Du Bourg² from St. Louis, 1818, to friends in his native France.

One hundred years later, as we are in the act of rendering homage to France, what a prophetic ring echoes in those words!

When France explored and settled this vast territory, known in those days as the Illinois and later as the Louisiana country,³ the first act of her missionaries who preceded or accompanied the explorers was the planting of the Cross. To France, the eldest daughter of the Church, to the zeal of her missionaries, and to those charitable men and women of France who contributed their alms to the association founded in Lyons for the propagation of the faith in foreign missions, the Catholics of Illinois, Indiana, Michigan, Kentucky, Tennessee, Missouri, Mississippi, Arkansas, and Louisiana owe the heritage of the Faith. Those intrepid Missionaries — Du Bourg, Flaget, Oliver, Richard, Meurin, Badin, De Andreis, Acquaroni, and Rosati—may be called the re-evangelizers of New France who took up the work from which the earlier missionaries, the Jesuits, were torn and amid the greatest difficulties brought the consolations of religion, sowed the seed for education, and prepared the way for progress in the land.

Monsignor Du Bourg placed his needs before a worthy and pious widow of Lyons, Mme. Petit, and at once enlisted her sympathy

¹ From a letter in *Annales de l'association de la propagation de la Foi*, Tome 1.

² Apostolic Administrator of the diocese of Louisiana (which then extended along both sides of the Mississippi from the Gulf of Mexico to the Canadian lakes).

³ Diocese of St. Christopher, Havana, Louisiana and the Floridas, erected in 1787. Rev. de Trestelations ordained first bishop of diocese of Louisiana and both Floridas, created April 25, 1793, with New Orleans as the cathedral city; the Rev. Louis Penalver y Cardenas the first bishop, September 25, 1815. Rt. Rev. Louis William DuBourg consecrated first bishop of Louisiana and the Floridas, St. Louis is chosen as his episcopal see, January, 1818.

and aid for his great projects in the Louisiana country. At the same time Mlle. Pauline Jaricot, also a resident of Lyons, formed the idea of a society whose members would contribute one cent a week for the foreign missions. Later Mme. Petit's society established at the suggestion of Monsignor Du Bourg for the Louisiana missions and the other foreign missionary society decided to unite and thus was formally established at a meeting attended by twelve ecclesiastics and several laymen at Lyons, May 3, 1822, the Society for the Propagation of the Faith.

"Here, then, is the veritable and only continuation of the historical compendium so well known and appreciated in the Christian world.⁴

"We hope, also, from The Divine Goodness, that this work will serve to the edification of Christ in the interior of our France—that the splendid works for Faith, the zeal and the labors of our missionaries will serve also to the aggrandisement of the Church of Jesus Christ not only in France but outside of it as well."

Then follows a description of the course adopted by Monsignor Du Bourg in establishing his missionary field in the Louisiana country; the four years he spent travelling through France to secure the necessary means to accomplish the functions of his ministry.

"After having procured a part of what he considered strictly necessary for his most pressing needs for his mission, he embarked from Bordeaux the 28th of June, resolved to return by the shortest way to St. Louis. A kind friend had generously provided the expense of the voyage for the pious bishop and the missionaries who accompanied him. The fleet of His Majesty, the king of France, La Caravane, had been by the king's order put at the disposition of the prelate. His presence there was not fruitless, as during the voyage the crew felt the happy effects of his zeal. All the sailors with equal desire confessed and several officers followed their example, and when at the end of the journey the bishop made his adieux to these fervent sailors they asked him for his last blessing. God did not wish, without doubt, to expose these brave people to the dangers of losing their souls, for the Caravane on its return trip to France was assailed by a violent tempest and nearly all the crew perished in the boats."

After the fatigues and dangers of the long voyage the travellers soon found themselves in the midst of the forests, crossing mountains covered with snows or in marshy valleys where every step was a

⁴From the preface *Annales de la prop. de la Foi chez Perrisse freres, libraires*, M. D. CCCXXV.

pitfall, and after many hardships they arrived at last on the territory of the Mission.

"No one can express the joy which animated these travelers as they came in sight of the shores of the country of the Illinois. As soon as they had touched this land, the Bishop of St. Louis planted a cross which he had already prepared for this purpose, and, prostrating himself before this holy sign of salvation, his eyes bathed with tears, he besought God, Who at the price of His Blood has procured our redemption, to shower on this Mission His abundant blessings."

"At last, January 5, 1818, the prelate arrived at St. Louis, the see of his ministry, accompanied by Monsignor Flaget, Bishop of Kentucky.⁵

"All of the inhabitants of the city, Protestants and Catholics, had gone to the shores of the river to pay their respects to the dignitaries as they arrived. Conducted to the episcopal palace, which could rather be compared to a miserable barn, he robed and repaired to the church, which was only a poor wooden hut. Four of the most notable citizens of the city carried the canopy, and the new bishop took possession of his seat with all the customary solemnity befitting the occasion."

Bishop Du Bourg at once threw himself into the work of executing the plans he had been getting under way for two years. He knew that in order to accomplish effectually the conversion of the numerous tribes of Indians who were in his diocese it was first necessary to bring back the civilized inhabitants to a life more conformable to Christianity. Above all, Bishop Du Bourg wished to establish a seminary in this territory that the people might have more priests and consequently receive more instruction, and "for this aim worked each day with his indefatigable zeal." But his means were so very limited and it was at this time, in desperate need, that he wrote to France, promising his charitable friends of the mother country that benefits would accrue to them a hundredfold for their alms in propagating the faith in America.

"Imagine, if you can," he wrote in this notable letter, "a stretch of territory of four or five hundred leagues, and, scattered

⁵"The state of Illinois was part of the diocese of Bardstown, Ky., established in 1808, yet Bishop Flaget in exercising his episcopal functions along the Mississippi in the state of Illinois ministered to the wants of Catholics on the western side of the river, and so also Bishop Du Bourg, when residing at St. Louis, gave his attention to the faithful in Illinois."—*Catholic Encyclopedia*, Vol. 8, p. 358.

here and there, a multitude of abandoned Catholics and Protestants—the latter are such only by misfortune of their birth, for they are always well disposed to hear the truth when it is preached to them. Then let me turn your attention to the hundreds of Indians who have the disposition to embrace the Faith. How you would be touched if you could see the frequent deputations which I receive, the religious respect which they show towards me and the persistence with which they invite me to visit them, to be their Father, asking that I give them the men of God. In the midst of these heart-breaking trials which cause me to see the great numbers of my children uncared for, I begin to feel the consolation of God; I can see the seed of the Word growing in the parish; above all the sacraments are being frequented with edification. A lonely missionary writes me lately that he had had this year 1,600 Easter Communions and 200 First Communions. The schism is dying out; the ancient enemies are returning in obedience and union. We have built in two years eight churches, two colleges,⁶ a community of The Ladies of The Sacred Heart⁷ who render the greatest service, besides the Order of the Ursulines who were the first Religious in lower Louisiana. Moreover, there is a question now for nursing brothers and of an institution for the poor orphans. Finally, I have my seminary, which exhausts all my means but for which I hope to find the end for a regular income in my parish. Here, then, is the good and the evil of my situation, my dear friend, which on the one hand may excite your applause and on the other solicit your pity and your zeal.”

Three Christian Brothers, who had accompanied the Bishop from France in 1817, opened a school for boys at St. Genevieve. The Bishop conceived the idea that the savages could be civilized and gradually converted by having a body of religious brothers to teach agriculture and useful mechanical arts, and he accordingly brought a congregation from Europe for that purpose. “Most of the brothers who comprise the first company hail from Milan. I hope that these locksmiths, cartwrights, masons, carpenters, in teaching young savages useful trades, will bring about their conversion.”

⁶ Bishop Du Bourg founded the theological seminary and college at Bois Brule (“The Barrens”), bringing from Bardstown, where they were temporarily sojourning, the saintly Father Andreis and the great Father Rosati, Lazarist missionaries, coming “to do for religion and the Church in the distant and still undeveloped West what a Carroll, a Cheverus, a Flaget, and other great and holy men had done and were doing in other parts of the country.”—*Early Lazarist Missions and Missionaries*, Bishop Ryan of Buffalo, 1887.

University of St. Louis, probably oldest university west of the Mississippi, founded in the city of St. Louis in 1818 by Bishop Du Bourg.

"Monsignor works like four men," wrote one of the vicars of the diocese, "he is always on horseback, ready to administer to the sick even though he is always busy directing his institutions."

The difficulties of the roads, the vast stretch of country, made it necessary for these fervent apostles to travel everywhere on horseback.

"It is necessary to be ready night and day to run here and there, across forest, rivers, desert, for thirty, forty, and even sixty miles a day. We are content if it is only for the glory of God and the welfare of souls. The souls we find here are as dear to God as those of our own Europe, with this difference that here there is more to suffer in gaining them for God, and therefore greater merit. These good people are docile but they lack instruction; because they have no priest they are deprived of much."

The Bishop writes with great feeling of Father Olivier, the venerable pastor of Kaskaskia, "An old man of seventy years who for twenty years now has lived here in this parish in a state of poverty such as can hardly be conceived," and he quotes from a description which one of the Religious of the Sacred Heart, who had visited Kaskaskia in 1818, had written: "Two wretched chairs, one of which was held together by cords, a worm-eaten table, a mattress on some boards, a pot of water and a goblet comprised all the furniture of his bedroom and kitchen."

"At this time (1803) the priest of the nearest place was M. Olivier of Nantes, a fine old man who lived at a distance of 130 leagues in a village of the Illinois called Prairie du Rocher. Moreover, he attended Kaskaskia, where the Jesuits had founded a college, Cahokia, St. Louis, St. Genevieve on the shores of the Mississippi. M. Richard,⁸ zealous and pious Sulpician, lives at the same distance at Detroit on the St. Clair Lake in the Michigan country. The Mis-

⁷ At the request of the Bishop the Religious of the Sacred Heart, comprising Mesdames Duchesne, Berthold, Andre, and two lay sisters, opened their convent at Florissant, 1818.

⁸ Father Gabriel Richard, whose labors in the northwest have been fittingly commemorated by the erection of his statue on the city hall in Detroit, worked many years among the French and the Indians of Illinois and Michigan. He founded schools, a preparatory seminary for clerics, set up the first newspaper in Michigan and the first Catholic paper in the United States, was founder, vice-president and professor of University of Michigan and the only Catholic priest ever elected to Congress. He was one of the leading figures in the development of the West. Born in Saintes, France, October 15, 1767; died a victim of the cholera during the epidemic in the summer of 1832 at Detroit.

sion of Michigan, the Illinois Mission, and that of the post of Vincennes are nearly entirely composed of Canadian French.”⁹

Father Badin the renowned Sulpician knew Father Olivier well and bears testimony to his worth:

In Bishop Rosati's report to the Propaganda, dated November 1, 1825, he mentions Illinois, noting Kaskaskia with 150 families and Prairie du Rocher, with church and resident priest, the Rev. Father Olivier, aged seventy-five years, almost blind and unable to render any services to the parish. “I have offered him a room in the seminary,” writes the bishop. “He is a saint who has spent himself for many years in the service of Catholics about these parts.”

Below, in part, is a letter from the venerable Father Olivier himself, who lived till he was ninety-five years of age.. It is dated May 16, 1806, and is preserved in the archives of the Propagation of the Faith:

“The savage nations who from the times of the Jesuit missions here (which they call the black robe) had embraced the Christian religion, and it still prevails with them. Today I am the priest of these savages and give the Sacrament of Baptism to their children.”

From a letter dated March 15, 1807:

“The chief of the Kaskaskias, in selling some of his native lands to the government of the United States, made the request that a church should be built, giving 300 piastres for this purpose, and 100 piastres for the missionaries during a period of seven years.”

Previous to the coming of Bishop Du Bourq and his co-workers, between the years 1765 and 1768 there was but one priest in the Mississippi Valley, Father Sebastien Louis Meurin, who had been appointed by Bishop Briand of Quebec who was administrator of the diocese which then included Acadia, Louisiana and Illinois. But the task was too great and the good missionary was compelled to write to his bishop in 1766: “St. Genevieve is my residence. Thence I go every spring and visit the other villages. I return again in autumn and whenever I am summoned on sick calls. I am only sixty-one years old, but I am exhausted, broken by twenty-five years of mission work in this country, and of these nearly twenty years of malady and disease show me the gates of death. I am incapable, therefore, of long application or bodily fatigue. I cannot, accordingly, supply the spiritual necessities of the country where even the stoutest men

⁹ Extract from a letter of Mon. Badin, *Annales de la propagation de la Foi*, p. 28; Tome I.

could not endure. It would need four priests. If you can give me only one, he should be appointed to Cahokia and with the powers of vicar-general."

In response to this appeal, Father Pierre Gibault, called afterwards The Patriot-priest of the West, was sent. Father Gibault was chiefly instrumental, when Col. George Rogers Clark captured Vincennes in 1779, in persuading the settlers to accept the new government of the colonies.

The future of the Indians who occupied this territory of Bishop Du Bourg's large diocese distressed him and gave him many anxious moments. "They are indeed quite worthy of pity," he wrote. "Forced continually to retreat farther and farther away to make way for the strangers who have invaded their country, they return like fuming lions; it is almost impossible to maintain the pact (and there exists several between them and the United States); religion only can conciliate in a solid manner and unite the true interest of the settlers with those of the Indians."

The Bishop has many interesting observations upon the Indians' faith in the Manitou. "There are very few tribes of savages who have not some idea, rude though it may be, of the knowledge of a God. They call this idea of the sovereign master of the universe, "Master of Life" or "Great Spirit." A worthy merchant said to one of the missionaries (M. de Andreis¹⁰) that he could not help remarking without astonishment that among savages who had never seen a white man there existed a belief in One God; that he had seen them offering each day the first mouthful of their pipe and the first morsel of their repast. Among other tribes there is a tradition of the black robes (in their language *Mucateo caro jatt*), and the black robe to them always meant a Jesuit. The respect and affection which these men inspired among these savage nations has passed by tradition from father to son. At Post Vincennes there was an argument between the chief of the Indians of this country and the American governor. The officer or interpreter told the Indians that the governor wished to occupy and civilize the place and that in order

¹⁰ M. de Andreis. Father Felix de Andreis, in company with two other Lazarist fathers, Joseph Rosati and John Baptist Acquaroni, came to the Louisiana territory June, 1816. Fr. Andreis, at the solicitation of Bishop Du Bourg, left his post as professor of theology at the College of the Propaganda, Rome, to come to America to preach the Gospel to the Indians. He studied and mastered the Indian language and wrote of his labors: "Here we must be like a regiment of cavalry or flying artillery to run wherever the salvation of souls may require our presence."

to do that he would send first of all the minister who would straighten the way. But the Indians were suspicious and asked: "What sort of a minister will you send us?" The Chief demanded this question: "Will they wear black robes and will they carry a cross?" The governor was plainly annoyed and told them that those were the marks of superstition and he explained about the ministers and their families that he would send. "But they have women and children, and behold our forefathers have taught us that the ministers of the Great Spirit wear the black robes and that they never marry. Therefore we do not desire those you will send us because they are men like us and we can never serve them."

—"Even the Sioux, the cruelest of all, become mild and tractable with the black robe." Speaking of a tribe which had not seen a priest for years; "Nearly all of the women brought their children to the missionaries that they might bless them; several carry crosses . . . they make also the sign of the cross but with the left hand because this, they say, is nearest to the heart—such are the remaining traces of the Faith, the Faith which their ancestors embraced. The Missionaries, overburdened with work, are rarely able to continue with the conversions of the Indian tribes; however they have already baptized a goodly number but it is impossible to continue with the proper instruction—the women who are admitted to receive First Holy Communion are generally fifty or sixty years old.—It is not rare to see an Indian touched with lively grace ask for Baptism before his death. Recently one of the Sioux, near to death, asked a Christian, an Iroquois by birth who happened to be near by, to go for a black robe because he wished to be baptized before seeing the Master of Life. "Go quickly," he said, "because there is hurry." Happily M. Acquaroni¹¹ was able to go at once to his hut. Satisfied with the dispositions of the sick man he baptized him and the Sioux breathed his last an instant after. The superior of the Seminaire of The Barrens near St. Louis was one day with another missionary and saw an Indian coming towards him accompanied by his son and an interpreter. It proved to be the brother of the king of the Miamas, a very considerable nation. He has been on the way for 8 days. After he had shaken hands cordially as a sign of friendship, "I know," he said that you are the minister of the Great Spirit. It is from Him that you have the papers which contain His Will and it is you who have been charged to show to others by your preaching and example the

¹¹ M. Acquaroni, one of the three missionaries who came to evangelize the territory; a co-worker with Bishop Du Bourg. It is said: "These men gave the first real impetus to the progress of the Church in Illinois."

way which they should follow, if they desire to one day see the Great Spirit. As for me all that I know is that He exists and when I lie down at night I raise my hands towards Him and to Him say: 'Great Spirit, I thank Thee that Thou hast kept me this day. I pray Thee keep me also during this night and I sleep then.' As soon as I am awake I again raise my hands towards Him and to Him I say, 'Great Spirit I thank Thee for giving me another day of light to enjoy. I pray Thee keep me during this day as Thou hast kept me during the night.' Then I arise, go to my occupations—but, look you that is all that I know."—Three days after this conversation the Indian fell ill and fortold his last hour. He sent for a blackrobe.—"What do you wish?" asked M. Rosati.¹² "I have sent for you," respectfully replied the Indian, "because you can do something for me without which I cannot see the Great Spirit." "And what is that?" inquired the missionary. Then the sick Indian not being able to express in his own language what he desired raised his hand above his head showing by a simple gesture that he sought baptism.

The Osage Indians "one of the principal tribes of our mission, seem well disposed for the light of the Faith. Seven of their principal warriors have come to see me to invite me to visit them this autumn and I dare not refuse them. Two of our most important and influential citizens must accompany me. Pray and ask prayers for the success of this visit which may lead to the conversion of a good number of tribes. I gave to each of these Indians a crucifix and a medal with which I decorated them to their great pleasure. After I had instructed them about the crucifix, I explained that this was the image of the Son of God who had come to earth and died in agony in order to make our peace with His Father. On going away from my house one of my friends offered one of the Indians to make an exchange of a beautiful saddle worth 15 piastres for his (the Indian's) decoration. 'No,' replied the Indian, even though you should give me all the saddles and all the silver of St. Louis I would not give this to thee. Dost not know that I have this decoration from the great minis-

¹² M. Rosati was the third missionary of the Lazarist order who accomplished so much in this territory. Fr. Rosati became director of the seminarians and also devoted himself to missionary and parochial work. Fr. Rosati was president of The Barren's Seminary. Many of the ablest and most learned documents of the Four Provincial Councils of Baltimore are the result of his pen. He was made titular bishop of Tenagre and coadjutor of Bishop Du Bourg. During his time and partly due to his efforts the Jesuit Fathers established their novitiate at Florissant, Mo., and founded the western province of their order. In 1827 Bishop Rosati transferred them to the College at St. Louis, the foundation of the present University of St. Louis.

ter who communicates directly with the Master of Life?'—What a consolation it would be for me to be able to provide for the salvation of these poor people. I am far from deserving any merit. Pray God that He will not look upon my unworthiness.'¹³

Washington, January 29th, 1825

"You ask me in your last letter if I have not had my sorrows? How is it possible not to conceive that I have not had the most bitter ones. One must be made of marble otherwise, and I am composed of quite another material. You ask me to relate them that they may be remedied? That would only be making two people unhappy and taking away the only merit which my situation may afford me, namely, that of suffering. Yet I would be unjust if I complained of any sorrow, God also prepares his consolation and this is to see the light, little by little come out of chaos and darkness; to see the principals founded, good education propagated, knowledge of Christianity and of Christian obligations spreading every day on the soil of ignorance; piety commencing to lift its head and to burn with a golden flame in the midst of the dissolution. Such are the fruits of the Cross to which I have the happiness to be attached in company with my Master; I should not complain and in fact in comparing the present state of my affairs to those of five years ago we have more reason to rejoice than to be sad and discouraged—the *greatest difficulties, the heaviest expenses in all great enterprises are at the commencement.*"

In 1822 this society for the propagation of the Faith established at Lyons, France, due in a great measure to the needs and suggestion of Bishop Du Bourg, collected a little more than \$4,000. This sum was divided in three parts, one part assigned to the Eastern missions and the other two to *Louisiana* and *Kentucky Missions*.

In 1910 the society distributed to missions in America—\$10,747,-397.45.—*Catholic Encyclopedia*—vol. XII, p. 462.

"If the grain of mustard seed planted in the virgin soil of America," writes His Eminence Cardinal Gibbons to the directors

¹³ From a letter of Bishop Du Bourg in the possession of Society of Propagation of the Faith.

of this worthy French organization, "has struck deep roots and grown into a gigantic tree, with branches stretching from the shores of the Atlantic ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society that we are indebted for this blessing."¹⁴

CECILIA MARY YOUNG.

Chicago.

¹⁴ Letter in the name of the American hierarchy assembled at Baltimore for the Third National Council, 1884.

HISTORY IN THE ANNALS OF THE LEOPOLDINE ASSOCIATION

*Letters of Bishop William Quarter, D. D., bearing on the early history
of the diocese of Chicago and the Church in early Illinois*

At the Provincial Council held at Baltimore in May, 1843, it was found expedient to recommend the erection of several new dioceses. Those recommended were Hartford, Chicago, Milwaukee, Little Rock and the Oregon vicarate. The first bishop appointed to the see of Chicago was the Reverend William Quarter, then pastor of St. Mary's Church, New York City. His consecration took place in St. Patrick's Cathedral, New York, on March 10, 1844, together with that of the Reverend John McCloskey as Co-adjutor Bishop of New York and the Reverend Andrew Byrne as first bishop of Little Rock, Arkansas. The Consecrator was the Right Reverend John Hughes, D. D. This year is therefore the seventy-fifth anniversary of the foundation of the diocese of Chicago and the consecration of its first bishop.

Bishop William Quarter was born in Killurine, King's County, Ireland, on January 21, 1806, received his primary education from his mother and then entered a Catholic college in his native town. At the age of sixteen years he came to America, in the year 1822, and entered St. Mary's College, Emmetsburg, Md., where he completed his theological studies and was ordained to the Holy Priesthood in New York City by Bishop Dubois, September 19, 1829. As priest he showed great heroism during the Asiatic plague that raged in New York City in 1832. In the year 1833 Father William Quarter was appointed first Rector of St. Mary's Church, New York City, where he remained until his consecration.

Bishop Quarter arrived in Chicago, May 5, 1844, accompanied by his brother, the Reverend Walter Quarter. After but four years of manifold labors and hardships, he died suddenly on April 10, 1848. His death was deeply deplored by Catholics and Protestants alike.

The subjoined letters may serve to revive his memory and to throw some light on his noble personality and episcopal zeal. They will also remind American Catholics in general and the Catholics of

¹ An article on the "Leopoldine Association" will appear in a late issue of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Chicago in particular that in the pioneer days of the Catholic Church in America, we had so warm a friend and so generous a benefactor. These letters were all addressed to the Archbishop of Vienna as president of the Leopoldine Association, an organization founded at Vienna, Austria, in 1829 for the propagation of the faith, especially to assist the American missions.¹ The originals are all in Latin and at the time were published in the Leopoldine Annals. This is their first English translation and their first publication in this country.

FIRST LETTER OF BISHOP WILLIAM QUARTER TO THE LEOPOLDINE ASSOCIATION OF VIENNA

(Leopoldine Annals, Vol. XVII, No. 9, Page 29)
(*Original in Latin*)

NEW YORK, March 15, 1844.

Most Reverend Prince and Archbishop, Most Reverend President of the Leopoldine Association of Vienna:

The undersigned takes the liberty to recommend the new diocese of Chicago, in the State of Illinois, in North America, to the generous consideration of the most honorable president of the Leopoldine Association, organized at Vienna for the propagation of the faith. This diocese, with Chicago as its episcopal see, has been erected in accordance with the provisions of the late provincial council held at Baltimore last year in the month of May and whose decisions have been graciously approved and confirmed by Rome. The undersigned, although unworthy, was created its first bishop. As evidence of the great trust I place in the pious aims of your society, whose distinguished president is your princely Lordship, I herewith confidently ask you to consider the enormous expenditures incurred by every newly organized diocese, but more so by a rapidly developing diocese such as mine. My first episcopal visit will indeed be costly and laborious.

The faithful live widely dispersed and in such needs as I will scarcely be in a position to satisfy. They are all clamoring for priests and pastors to administer to them the means of salvation and to preach to them the word of life. It is, however, impossible to please all, not even the individual (Catholic) settlements can be furnished with the Church's ministers. They all beg for help and financial support, and yet their bishop is likewise poor and only with the utmost economy can meet the demands of his small household.

By far the majority of my people are immigrants from various countries of Europe, and especially from Germany. They all lack sufficient means of self-support, how much less, therefore, are they in a position to contribute to the support of their pastors. At all times and from all sides they appeal to their bishop for help, and thus he in turn is compelled to enlist the charity and sympathy of the benevolent societies of Europe.

I therefore humbly and respectfully request your generous consideration of my new diocese at any future disbursements of your funds, so that thereby I may be enabled to supply spiritual guides and houses of worship, as well as succor

the great temporal distress of my neglected flock, whose sheep are wandering without shepherds through the dense forests and endless prairies of the far West.

With deep reverence, I remain Your Right Honorable, Reverend Prince-Archbishop's obedient servant,

WILLIAM QUARTER, M. P.,
Bishop of Illinois in Chicago.

SECOND LETTER OF BISHOP WILLIAM QUARTER TO THE
ARCHBISHOP OF VIENNA

(Leopoldine Annals, Vol. XVIII, No. 7, Page 19)
(*Original in Latin*)

CHICAGO, October 7, 1844.

Most Reverend Prince and Archbishop, Most Reverend President of the Leopoldine Association in Vienna:

With sincere sentiments of gratitude have I received the sum of 4,000 gulden, which the most praiseworthy Leopoldine Society in all benevolence transmitted to me for the welfare of my newly organized and poor diocese here in the United States. After deducting the exchange rate of 109 30-40 and the money-changer's percentage, I received the sum of \$1,946.23 in American currency, for which I cannot thank you sufficiently.

This newly created diocese embraces the entire State of Illinois. About fifty thousand Catholics live within this territory, of which the great majority are Germans and Irish. Up to date but few Americans profess the Catholic faith; we trust, however, that its holy light through the efforts of the missionaries will, ere long, enlighten many and guide them to the true fold of Christ. A great number, especially in recent times, have already returned to our all-saving Church. Here in Chicago, my so-called episcopal see, we have but one Catholic church, and even this one church is not yet completed. Thus far only the main walls are under roof and with much effort the construction of the sanctuary has been sufficiently advanced to enable us to officiate therein. To complete the nave of the church we are dependent on the subscription monies, which are being contributed very sparsely by an already otherwise poor and needy congregation. We were compelled to mortgage church property to prevent the sale of the church building on account of the debts incurred. I hope to God, however, that brighter times are at our doors. Day by day the number of Catholics is growing, of which the majority are immigrants, who purchase a piece of land or some field to cultivate and thus by diligence and untiring labor to earn a livelihood.

Whereas many German Catholics have already settled here in Chicago, I indeed deplore the fact that they as yet have no church of their own; thus far they have the only church here in common with the Irish and the English. Consequently the divine services are divided between them. At 8:30 o'clock the former and at 10:30 o'clock the latter come to attend the holy Mass and to hear a sermon. Those among the Germans who understand English also frequent the last services. Many Germans live widely scattered throughout the diocese and are farmers. Notwithstanding the fact that the soil is fertile, these people find it difficult to better their condition, as they are too far removed from the

markets where they could dispose of the products they have raised, over and above their personal requirements. On the whole, therefore, I can only describe them as very poor, living in needy and pitiable circumstances and in addition thereto their spiritual demands are not cared for. Many settlements and colonies are without a spiritual shepherd. How much, therefore, do I deplore a scarcity of German missionaries! I fervently implore the Almighty to send laborers into His vineyard very soon. I can do no different than humbly beg your princely Grace's favor for the future also, and thus in conclusion I confidently hope the generous fulfillment of my petition. I am,

Your Reverence's most humble servant in Christ,

WILLIAM, M. P.,
Bishop of Chicago.

THIRD LETTER OF BISHOP WILLIAM QUARTER TO THE ARCHBISHOP OF VIENNA

(Leopoldine Annals, Vol. XIX, No. 12, Page 44)

CHICAGO, December 13, 1845.

*Most Reverend Archbishop and President of the Leopoldine Association for the
Propagation of the Faith:*

Although I have previously acknowledged the receipt of the financial assistance so generously granted, I nevertheless deem it my duty to subsequently familiarize your committee of the benevolent society, whose honorable chairman is your Lordship, with the circumstances existing in my newly erected bishopric.

The diocese of Chicago in the State of Illinois is very extensive and a large number of Catholics are settling therein, so that the few priests I have are altogether inadequate to care for them all. One half, yes, I dare say, two-thirds of the Catholics are without spiritual care and if I do not soon obtain more priests, many souls will be lost to the Church and suffer the loss of their eternal salvation. In the hope of establishing a diocesan clergy I have begun a clerical seminary, but, sad to say, I am personally too poor and also the diocese is not able to raise the necessary funds for its upkeep. If the present generation of Catholics were truly religious and pious, I could indeed expect that they would be disposed to assist me according to their means in this so necessary undertaking; but I cannot look forward to this condition until I have priests who will instruct them to piety and a godly life. Words cannot express the grief I feel when told that very many Catholics frequent the meeting houses of Protestants on Sundays and evidently expose themselves to the loss of the great heritage of their faith. The same holds with their children, who follow them to these places and gradually are drawn away from our divine services and estranged from the church and thus suffer the loss of their souls, for which Jesus Christ has died. The marriages are contracted before the civil courts and thereby the holy customs and regulations of our church are completely ignored. Little attention is given to the reception of the holy sacraments. Evidently we have a large field to cultivate and should always be busily engaged if we only have the will to labor for the good to be done.

The number of Germans scattered throughout the state is indeed very large. I have sent them priests who speak both English and German. English in order

to secure their children and German in order to hear their confessions and administer to those who do not understand any other language. If I could erect my seminary, then I would also be in a position to accept children of German parents and educate them to the holy ministry. At present I am dependent upon four or five German priests, who indeed are very zealous in their priestly labors among their countrymen.¹ With such conditions around me I must necessarily ask the aid and support of your praiseworthy Vienna society. If this society would realize the great needs of my diocese, I am convinced that the same would in all generosity of heart be disposed to contribute its part toward meeting our most urgent demands. The narrow space of a letter does not permit of greater elucidation excepting that I sincerely implore the Heavenly Father, He may implant in your hearts the resolve and the good will to assist us that we may be enabled to save as many souls as possible from perdition, whom the only begotten Son of the Father redeemed with His most precious blood.

I remain in all reverence,

Your humble servant in Christ Jesus,

WILLIAM, M. P.,
Bishop of Chicago.

FOURTH LETTER OF BISHOP WILLIAM QUARTER TO THE ARCHBISHOP OF VIENNA

(Leopoldine Annals, Vol. XIX, No. 13, Page 47)

(*Original in Latin*)

CHICAGO, December 20, 1845.

Right Honorable Prince, Most Reverend Archbishop and President of the Leopoldine Society in Vienna:

How can I adequately thank you for the great generosity and tender love you entertain for the poor diocese of Chicago! Your welcome epistle, dated June 20, 1845, arrived here about the end of August; I was not at home at the time, but it was delivered to me immediately upon my return. Without delay I wrote to a money-changer to issue a draft on the London banker, Joseph Edelmann, Liverpool Street (Broad Street) No. 9, for the two thousand gulden [about \$970] which were so generously allotted to me by the Leopoldine Society. To date, however, the money-changer has received no response and I no money; consequently I am not in a position to determine the above sum in American coinage. Had I received this information at an earlier date, I certainly would not have delayed in informing you to that effect.

I cheerfully fulfill your request for information regarding my new diocese, so that you may become fully acquainted with its temporal and spiritual needs. But how can I present an exhaustive report in a letter, since our wants are so manifold and numerous that a European can scarcely form an adequate conception of them. This is true of all the western dioceses in these States, but it applies to mine in a special manner.

¹The priests laboring among the Germans in Illinois at this time were: Rev. Bernard Schaefer, Rev. Vitalis Van Cloostere, Rev. Henry Fortmann, Rev. Augustus Brickweddie, Rev. Charles Meyer, Rev. Joseph Kunster.

In a greater or less degree these same conditions may have existed at the founding and erection of new dioceses in Europe in her first periods of colonization and civilization. Picture to yourself a newly established bishopric such as mine, in a country which only recently was a forest primeval and inhabited by wild Indian tribes. Geographically it embraces the entire state of Illinois, which three years ago still belonged to the diocese of St. Vincennes. That diocese now only comprises the state of Indiana. The present state of Illinois is a part of the great country of the Ohio and was considered a part of British North America until 1783, when it became incorporated into the United States. It was settled before the state of Indiana, since under the French domination settlers from Canada established small colonies at Kaskaskia, Cahokia, and at Fort Massac, which, however, did not enjoy any remarkable growth. By far the greater part of the State was occupied by such Indian tribes as the Kaskaskias, the Fox, the Sioux, the Ottawas, the Chippewas and the Pottowatomies, who gradually surrendered their lands to the United States, and these surrendered sections were then settled by colonists from Eastern states, who comprised Anglo-Americans, Germans and French. The Germans, for the most part, settled in the northern part of the state. Thus the territory of Illinois was established. In 1818 the population had already increased sufficiently to have this territory admitted by Congress to the rights of Statehood.

Its name is derived from the large stream flowing through the State, and, according to the Indian language, it signifies "*a man in the prime of life.*" The surface represents one immense plane with high embankments; two small mountain chains break this level land toward the north and northeast; the extreme southern section of the State, situated between the Ohio and the Mississippi Rivers, is so low as to frequently be exposed to inundations by the rising waters of these two streams. An immense area of the state is still covered by impenetrable forests, which at intervals alternate with meadows and marshes. Of particular note are the so-called prairies or immense meadows, perfectly level, which are found here in Illinois. The soil, as a general rule, is good and its cultivation advances from day to day. The State is being populated by immigration, which is also a great boon to this community from a religious standpoint, and would be more so if America would favor the only true and holy faith.

The Catholic population of this State consists mostly of immigrants, of whom a great percentage are Germans. If, as customary, these people settle on farms, far distant from a church, they soon lose that love and devotion they still entertained toward the Catholic religion and its ministers; become lukewarm, and are long altogether indifferent. Their children grow up without faith, or, even if they remained true to the faith of their fathers in their youth, they nevertheless neglect it in their mature years and attend whatever church they please or go to none, just as it suits them. We have no means of saving such for the Church, since we have no priests in these western districts who might prevent it, and consequently in recent years the number which has thus been lost to the Church is by no means small. If these settlers had the opportunity to receive instructions in the truths of their holy faith and if these very truths with all their innate sanctity would be deeply impressed upon their minds and hearts by learned and zealous priests, certainly not many would desert their Church or we at least would have no reason to bemoan their loss. Truly we stand in great need of priests and churches in this new diocese. These churches

need not be costly edifices, but mere simple low chapels of frame construction, *i. e.*, houses built of logs, which are cut and laid crosswise upon each other and then either clamped or nailed firmly to each other, the spaces between being filled out with earth and plastered up with clay. In Europe people would scarcely use such houses for barns, and here they serve as dwellings for the Lord God of Hosts!

The immigrants to this State are on the average extremely poor. If they purchase farms immediately they find it very difficult to raise the purchase price and to procure the necessary house furniture, the farm implements, the wagons, the requisite live-stock, horses, cows, oxen, etc. During this long period of purchases and equipment they give little heed to their religion and leave it altogether to the priest to find ways and means to build a small and shabby-looking church. If at such times the priest would appeal to them for help and support, he could rest assured he would be turned down on the plea that they are not able to assume such burdens.

Nevertheless the priest cannot tolerate such indifference, but must do all in his power to procure the means necessary to carry on the work of soul salvation. If it is impossible to obtain such help from his own people, he naturally must procure it from other quarters and appeal to the sympathy of strangers and distant people.

During the past two years my band of missionaries has been increased by sixteen, which is indeed a source of much consolation to me. A new clerical seminary has also been erected, at which one professor especially teaches the German language in order that the students on entering the holy priesthood may be enabled to preach and hear confessions in this language. The new cathedral is likewise completed and was dedicated on the first Sunday of October, 1845. German priests are administering to the Catholics in their own language both here in Chicago and vicinity, as well as in other parishes of this diocese. But as yet the Germans have no church of their own, which is indeed a great drawback. The faithful of every nationality gather in one and the same church; this condition does not permit of special religious instructions for the German children and people in their own language, and consequently no German priest can exercise a direct wholesome influence over them, which would be possible if they had their own church, in which the sermons and instructions could be conducted in the German language.

I therefore urgently beg of you to provide me with means to ameliorate these conditions and to build a church for the German Catholics of this city. I beseech God to touch the hearts of some benefactors for this purpose and remain in all confidence,

Your Reverence's humble servant in Christ,

WILLIAM, M. P.,

Bishop of Chicago.

¹ *Fort Massac*, originally called Fort Assumption, was located in southern Illinois on the banks of the Ohio River.

FIFTH LETTER OF BISHOP WILLIAM QUARTER TO THE
ARCHBISHOP OF VIENNA(Leopoldian Annals, Vol. XX, No. 3, Pages 10-14)
(*Original in Latin*)

CHICAGO, January 26, 1846.

Right Honorable Prince-Archbishop, Most Reverend and Most Honorable Lord:

How shall I express my thanks to you for the favors bestowed and the generous interest shown toward my diocese. Your communication had scarcely informed me of an allowance granted from the funds of the Leopoldine Society at its last session, when I already received the glad tidings from the banker that \$966.04 were lying in readiness in Exchange for the 2,000 Austrian gulden allotted to me. Thereby I am enabled to relieve the most urgent needs arising from all sides in a new diocese, and to satisfy at least some demands for help on the part of missionaries and poor parishes. I certainly owe you and your pious association eternal gratitude and I as well as my people can repay the debt only by imploring the Almighty and all merciful God to shower happiness and blessings upon our devout and liberal benefactors. May the requiter of all good deeds, our Lord and Saviour Jesus Christ, reward your devotion a hundredfold and bestow upon you eternal blessings in exchange.

But whilst we thus give expression to our heartfelt thanks, I trust you will not take it amiss if at the same time I request the continuance of your generosity, with a liberal consideration of our needs in the future. We do not ask in our behalf, but in behalf of God's honor, and the welfare of our church and our holy faith, which we are zealously striving to propagate notwithstanding many impediments, difficulties and obstructions placed in our way by our opponents, the various sects.

At present it is a matter of great concern to me to erect a church for the Germans residing here in Chicago and to build a school for the daily instruction of their children. At least 22 to 25,000 Austrian gulden are required to realize this plan and for this purpose I again solicit your generous co-operation. The immense good to be accomplished by the execution of this plan with God's help and your assistance is too evident. A suitable location is to be had for the erection of this church, on which at a later period also a school may be built, but the price of the land is 7,000 gulden according to Austrian currency, and, my means do not suffice to carry out this much desirable undertaking for the benefit of the Germans.¹ I have many other missions in my diocese that have similar wants and I must weigh carefully, when to lend the first assistance. I can expect little or nothing from the Chicago population, which at present number about 13,000 and of which about one tenth are Catholics. Our people are composed mostly of immigrants, farmers, mechanics, laborers, etc., all of whom are only new arrivals and have scarcely brought enough with them to begin life anew.

To date I have only one church in Chicago, the building of which was begun before my coming here, but the church is still burdened with a heavy debt, which amounts to more than 10,000 gulden (about \$4,820). Whatever I can save I apply to the payment of the notes in order to be in a position to say that my

¹ In this very year, 1846, the organization of the first two German parishes in Chicago took place, St. Peter's and St. Joseph's. They were founded simultaneously.

cathedral at least is free of debt. But then there are so many other current expenditures to be defrayed, such as church equipments, vestments, mission trips, support of the clergy, and seminarians of which I have 16, that they continually frustrate my endeavors to liquidate the indebtedness of my church. I admit that I need about 10,000 gulden annually to somewhat satisfy the financial demands made upon me. Even at that our necessities of life are restricted to the most essential requirements and similar to the Apostles, we journey from mission to mission with a walking stick and an empty purse, preaching the gospel to the poor.

Words will not suffice to tell you how much I am concerned in the continuance of my seminary, which is the nursery for our native priests, the training school for missionaries, as we need them over here. Thus far I have already ordained eleven students, who, to my great joy, are true to their vocation and are fulfilling their duties conscientiously and in a noble spirit of sacrifice. Twelve are still students of theology; I shall ordain them to the holy priesthood two years hence and send them as missionaries into the Lord's vineyard.

I am deeply grateful to the intercession of the Blessed Virgin Mary for such encouraging results, as I placed the seminary under her special protection and therefore can hope to obtain still greater results when I shall be enabled to enlarge this institution and thereby provide for a greater number of candidates to the holy priesthood. Without outside help, however, I cannot venture the contemplated additions.²

With a good strong will much good can be accomplished here, if the means are at hand. My diocese is composed of a mixed population, the Germans comprise about one-third; then there are French, Irish, and native Americans. The latter, although Protestants and misinformed as regards our doctrines and practices, and the fundamental truths of the gospel, are nevertheless, according to all evidence, a religious minded people, respecting virtue and very insistent on public morality.

The mockery of French liberals is not countenanced by the Americans. Even those who profess no faith, do not ridicule religion, and whilst they may not believe, they at least show good manners and breeding. Every respectable clergyman is treated with deference, respect and hospitality. Though some polemics betray great sectarian acrimony (bitterness), still the predominant sense of justice, honesty and fair play counteract all effects that might prove detrimental to our community life. One can always depend on good order and decorum as regards places of public worship.

Whilst we thus continue in a cheerful spirit with the great work of spreading our holy faith in these regions, we also hope and pray to the Almighty and merciful God not to permit our distant benefactors to grow remiss in their continued support of our missions. With sincere confidence, therefore, I remain, Most Reverend and Most Honorable Prince-Archbishop,

Very devotedly yours,

WILLIAM, M. P.,

Bishop of Chicago.

FRANCIS J. EPSTEIN.

Chicago.

² This first Catholic institution founded in Chicago was the "University of St. Mary's of the Lake."

ILLINOIS' FIRST CITIZEN—PIERRE GIBAUT

I. THE PATRIOT. II. THE PRIEST.

III. THE VICTIM OF INJUSTICE AND INGRATITUDE.

I. GIBAUT THE PATRIOT.

(*Second Paper.*)

THE WINNING OF VINCENNES.

Kaskaskia and Cahokia won over to the cause and reduced to Clark's control, Father Gibault who knew the territory, advised Clark concerning the situation at Vincennes. In his letter to George Mason, Clark says:

M. Jeboth, the Priest, to fully convince me of his attachment offered to undertake to win that Town for me if I would permit him and let a few of them go; they made no doubt of gaining their friends at St. Vincents to my Interest; the Priest told me he would go himself, and gave me to understand, that although he had nothing to do with temporal business, that he would give them such hints in the Spiritual way that would be very conductive to business; In a few days the Priest, Doct'r Lefont, the Principal; with a few others set out, and a proclamation I sent, for the purpose, and other instructions in case of success—In a few weeks they returned with intiligence agreeable to my wishes.²⁶

In his *Memoir* he gives this more complete description of Father Gibault's mission to Vincennes:

From some things that I have learnt had some Reason to suspect that Mr. Jeboth the Priest was inclined to the American Interest previous to our arrival in the Cuntrey and now great respect showed him having great Influence over the people at this period St. Vincent also being under his Jurisdiction I made no doubt of his Integrity to us. I sent for him and had long conferance with him on the subject of St. Vincenes in answer to all my Queries he informed me that he did not think it was worth my while to cause any Military preparation to be made at the Falls for the attack of St. Vincenes although the place was strong and a great number of Indians in its Neighborhood that to his Knowledge was Genly at was that Gov'r Abbot had a few weaks left the place on some business to DeTroit; that he expected that when the Inhabitants was fully acquainted with what had past at the Illinois and the present happiness of their Friends and made fully acquainted with the nature of the war that

²⁶ Clark to Mason. *George Rogers Clark Papers* Vol. 8, Ill. Hist. Col. p. 122.

their Sentiments would greatly change that he knew that his appearance there would have great weight Even among the savages that if it was agreeable to me he would take this business on himself and had no doubt of his being able to bring that place over to the American Interest without my being at the Trouble of Marching Troops against it that his business being altogether Spiritual he wished that another person might be charged with the Temporal part of the Embassy but that he would privately direct the whole &c he named Doct'r Lafont as his associate This was perfectly agreeable to what I had been secretly aiming at for some Days the plan was amediately settled and the Two Doctors with their intended Retinue among whom I had a spie Set about preparing for their Journey and set out on the 14th of July with the Following Adress and great numbers of Letters from their Friends to the Inhabitants and let'r to Mr Jebault Dr Lafonts Instruction is lost Mr Jebault Verbal Instructions how to act in certain cases It is mentioned hear that Gov'r Abbots Letters to Mr Rochblave had convinced us that they warmly attached to the american cause &c This was altogether a piece of policy no such thing had [a]s we knew that they would with propriety suppose that Gov'r abbots Let'r to Rochblave had fallen into our hands as he had wrote in that stile Respecting them they more cordially Verify it Mr Jebault was led to believe this and authorising them to Garison their own Town themselves would convince them of the Great confidence we put in them &c all this had its desired effect Mr Jebault and party arrive safe and after their spending a day or two in Explaining Matters to the people, they Universally acceded to the propotial (except a few Europeanes that was left by Mr Abbot that amediately left the Cuntrey) and went in a body to the Church where the Oath of Allegiance was administered to them in the Most Solem Manner an officer was Elected and th Fort amdiatly (took possession of) and the American Flag displayed to the astonishment of the Indians and everything settled far beyond our most sanguine hopes."

Fortunately, the letter of instructions which Clark sent with the delegation was not lost as Clark thought but has been preserved, and reads as follows:

Fort Clark 14 July 1778

Sir:

Having the good fortune to find two men like M. Gibault and yourself to carry and to present my address to the inhabitants of Post Vincennes I do not doubt that they will become good citizens and friends of the states. Please disabuse them as much as it is possible to do, and in case they accept the proposition made to them, you will assure them that proper attention will be paid to rendering their commerce beneficial and advantageous; but in case those people will not accede to offers so reasonable as those which I make them, they may expect to feel the miseries of a war under the direction of the humanity which has so far distinguished the Americans. If they become citizens you will cause them to elect a commander from among themselves, raise a company and take possession of the fort and the munitions of the King, and defend the in-

²⁷ *Memoir*. Ibid. 237-238.

habitants till a greater force can be sent there. (My address will serve as a commission.) The inhabitants will furnish victuals for the garrison which will be paid for. The inhabitants and merchants will trade with the savages as customarily, but it is necessary that their influence tend toward peace, as by their influence they will be able to save much innocent blood on both sides. you will act in concert with the priest, who I hope will prepare the inhabitants to grant you your demands.

If it is necessary to grant presents to the savages, you will have the kindness to furnish what shall be necessary provided that it shall not exceed the sum of 200 piastres.

I am Sir, respectfully your very humble and very obedient servant.

G. R. CLARK

(To Jean B. Laffont, July 14, 1778.)²⁸

It is of some interest to know if we can determine just what took place at Vincennes when Father Gibault, Doctor Laffont and the others went over there, and in fact, to know all about the errand.

Ezra Mattingly writing in the *Magazine of Western History*, in describing this mission to Vincennes says:

A priest, Father Gibault, volunteered to secure Vincennes. His services being accepted, he left, accompanied by Moses Henry, Indian Agent, and Dr. Lefont. Father Gibault talked to the leading citizens as he visited them in his official capacity, and finding them ready to revolt, he soon laid his plans for capture. On Sunday, August 6th, 1778, the people went to Church. Services being over, Francis Bosseron, a French merchant, arose and asked the priest for information concerning Clark and his conduct and intentions. The reply showed that he would soon appear before Vincennes able to conquer it. Prospect of war was decisive; a proposition that Vincennes declare itself for America was unanimously accepted and Dr. Lefont administered the oath to the congregation. The people marched to the Fort, which was at once surrendered by its commander, St. Marie, who was glad to do so, and in a few days the stars and stripes first floated in the winds that blew over the great state of Indiana, the flag was made by Madam Goddan of Vincennes, on order of Francis Bosseron, for which she received ten livres, and was hoisted August 8th, 1778²⁹

The oath taken by the inhabitants at Vincennes was written down and the form has been preserved. It was as follows:

You swear upon the holy Gospels of God Almighty to renounce all fealty to George III of Great Britain and his successors. To become loyal and true subjects of the Republic of Virginia, a free and sovereign State, and that I will never do nor cause to be done anything or matter which can be prejudicial to liberty; and I will inform a judge of the aforesaid State of any treasons or conspiracies which will come to my knowledge against afore-mentioned State or any of the United States of America. In witness whereof we have signed our names at Post Vincennes, July 20, 1778. ²⁹

²⁸ Ill. Hist. Col. Vol. 8, pp. 53-54.

³⁰ *Magazine of Western History*, Vol. 12, p. 238.

²⁹ *Ibid.*, 56.

THE CLARK PROCLAMATION

The proclamation sent by Clark through Father Gibault and Dr. Laffont has also been preserved and Dr. Alvord has had it published in Publication No. 12 of the transactions of the Illinois State Historical Society. It reads as follows:

George Rogers Clark, Colonel Commandant of the troops of Virginia at the Falls of the Ohio and at the Illinois, etc., addresses the inhabitants of the Post of Vincennes.

The inhabitants of the different British posts, from Detroit to this post, having on account of their commerce and position great influence over the various savage nations, have been considered as persons fitted to support the tyrannies which have been practiced by the British ministry from the commencement of the present contest.

The secretary of state for America has ordered Governor Hamilton at Detroit to intermingle all the young men with the different nations of savages, to commission officers to conduct them, to furnish them all necessary supplies, and to do everything which depends on him to excite them to assassinate the inhabitants of the frontiers of the United States of America: which orders have been put into execution at a council held with the different savage nations at Detroit the 17th to the 24th day of the month of June, 1777. The murders and assassinations of women and children and the depredations and ravages which have been committed cry for vengeance with a loud voice.

Since the United States has now gained the advantage over their British enemies, and their plenipotentiaries have now made and concluded treaties of commerce and alliance with the kingdom of France and other powerful nations of Europe, His Excellency the Governor of Virginia has ordered me to reduce the different posts to the west of the Miami with a part of the troops under my command, in order to prevent longer responsibility for innocent blood. According to these orders I have taken possession of this fort and the munitions of this country: and I have caused to be published a proclamation offering assistance and protection to all the inhabitants against all their enemies and promising to treat them as the citizens of the Republic of Virginia (in the limits of which they are) and to protect their persons and property, if it is necessary, for the surety of which the faith of the government is pledged: provided the people give certain proofs of their attachment to the states by taking the oath of fidelity in such case required, as prescribed by the law, and by all other means which shall be possible for them, to which offers they have voluntarily acceded. I have been charmed to learn from a letter by Governor Abbott to M. Rocheblave that you are in general attached to the cause of America.

In consequence of which I invite you all to accept offers hereafter mentioned, and to enjoy all their privileges. If you accede to this offer, you will proceed to the nomination of a commandant by choice or election, who shall raise a company and take possession of the fort and of all the munitions of the king in the name of the United States of America for the Republic of Virginia and continue to defend the same until further orders.

The person thus nominated shall have the rank of captain and shall have the commission as soon as possible, and he shall draw for rations and pay for himself and his company from the time they shall take the fort, etc., into possession. If

it is necessary, fortifications shall be made, which will be also paid for by the State.

I have the honor of being with much consideration, sirs, your very humble and obedient servant,
G. R. CLARK.

Again no one has contributed more to the critical examination of the sources from which the facts may be gathered concerning Father Gibault's work at Vincennes than Doctor Alvord, and at the risk of offending by great length, we are reproducing Doctor Alvord's comment:

After George Rogers Clark had obtained possession of Kaskaskia and other French settlements on the Mississippi, in July, 1778, he realized that his position was precarious as long as the British held the posts on the Wabash River, the channel of communication between Canada, Detroit, and the Ohio. His company of soldiers was too small to risk a bold advance upon Vincennes, and he was obliged to consider means of securing the village by persuasion. The story of the mission of Father Gibault to Vincennes is well known; and Clark's own narratives are counted among the few classics of the literature of western history. The documents concerning this event in this volume, which have been hitherto almost unknown, supplement those famous narratives. Since all the testimony on this subject is not easily reconciled, it will be worth while to study somewhat carefully the history of the submission of Vincennes in July, 1778.

Ever since Judge John Law wrote in his Colonial History of Vincennes that to Father Gibault next to Clark and Vigo the United States are (more) indebted for the accession of the states comprised in what was the original Northwest Territory than to any other man, the honor of securing the submission of Vincennes has been unanimously assigned to the parish priest, while his associate and the part he took in the enterprise have been almost forgotten; and no attempt has ever been made to estimate the value of his services.

Like the historians, the British officers in the West believed, from the first, that the chief instrument in the winning of Vincennes for the Virginians was Father Gibault. Lieutenant-Governor Hamilton of Detroit wrote, on August 8, 1778: I have no doubt that by this time they (the Virginians) are at Vincennes, as, when the Express came away, one Gibault a French priest, had his horse ready to go thither from Cahokia (Kaskaskia) to receive the submission of the inhabitants in the name of the Rebels. On the other hand the first report of Clark to Governor Patrick Henry, which has unfortunately not been preserved, evidently gave credit for the outcome to Father Gibault and Dr. Laffont, for Henry in a letter to Clark, dated December 15, 1778, wrote: "I beg you will present my compliments to Mr. Gibault and Doctor Lafong (sic) & thank them for me for their good services to the State."

But this is hearsay testimony. We turn to the statements of those who participated in the act, George Rogers Clark, Father Pierre Gibault, and Jean Baptiste Laffont.

The first is a trustworthy witness concerning the conception of the plan and the preparations for putting it into execution; but his knowledge of the occurrences in Vincennes was derived from others and more particularly from the two agents. One weakness in this witness should be noted: he understood no French and was obliged to trust to his interpreter, Jean Girault. The two accounts left

us by Clark differ somewhat in details. According to the earlier, the letter to Mason, the conception of the plan was his own. Realizing the weakness of his position, as long as Vincennes was in the possession of the enemy, and the impossibility of securing the place by force, he had recourse to strategem and pretended to make preparations for an attack, in the hope that the French of Kaskaskia, anxious for their friends and relatives, would offer to win the village by persuasion. In this he was successful, and several Kaskaskians came forward as advocates for Vincennes. Among these was Father Gibault, who told Clark that soldiers were unnecessary for the enterprise and that he would himself go on the mission; but that, as his duties were spiritual, some one must be appointed to take charge of the affair. The parish priest assured Clark, however, that he would give them (the people of Vincennes) such hints in the spiritual way that would be conducive to the business. Dr. Laffont was appointed the leader of this expedition and received the instructions.

In the other narrative, the Memoir, more prominence is given to the parish priest. In the first place Clark does not assume the credit for the conception of the plan. The priest was called into conference relative to taking Vincennes and said that he did not think it worth while to send a military expedition, since he was certain that, when the inhabitants were acquainted with what had occurred in Illinois and with the American cause, they would submit. Gibault then offered to go himself for this purpose. As in the other account, the priest demanded an associate; but according to this narrative, he named him, and promised that he himself would privately direct the whole. Written instructions were given by Clark to Laffont, and verbal instructions to the priest.

Since the letter to Mason is more authoritative than the Memoir, the credit of originating the plan may safely be assigned to Clark. To his two narratives should be added the testimony of the instructions, a copy of which Clark did not possess when he wrote his Memoir. These were addressed to Laffont, and he was instructed to "act in concert" with Father Gibault, "who, I hope, will prepare the inhabitants to agree to your demands."

The testimony of Father Gibault dates from the year 1786, but it can be shown that the evidence harks back to an earlier date. In a letter of that year, addressed to the bishop of Quebec, he denied having been responsible for the submission of the people of Vincennes. In fact he declared that he had not gone for the purpose of influencing the people, but only to attend to his parochial duties. In a letter of 1783 he mentioned his intention of writing in a short time an account of the occurrences of the past few years, and in another of 1788 he mentioned the fact of having written such a letter. Unfortunately this letter has not been preserved; but it is evident from the context of the existing letters that he wrote of his own acts and made statements similar to those in the letter of 1786, so that it may be taken for granted that in 1782 he was denying his participation in the submission of Vincennes.

There is evidence of an earlier date. Clark's statement is that the priest offered to go to Vincennes, and went as an emissary of Virginia. That he acted as secretary of the embassy is evident from the fact that he kept some kind of a journal which was handed to Clark on his return. In spite of the success of the expedition Father Gibault was unwilling to be counted an actor in it, for having learned of the village gossip about his influence in Vincennes, he persuaded Dr. Laffont to write, a few days after his return, a letter to Clark, in which Laffont assumed all responsibility. In less than a month after he

started for Vincennes, therefore, he was saying that he had done nothing more than counsel "peace and union and to hinder bloodshed." One act of Father Gibault's contradicts this testimony. When it was expected that Kaskaskia would be retaken by the British in the early winter of 1778, Clark reported that the priest was in great fear of falling into the hands of Hamilton. If this is a fact, Father Gibault must have been conscious of having committed an act which the British officer would regard as treasonable.

Our information concerning Laffont is very meager. He was a native of the West Indies, whence he moved to Florida and later to Kaskaskia. He was living in the latter place in August, 1770, at which date his signature was written on a power of attorney. He was still in the village in 1782, but he had moved by 1787 to Vincennes, for his name and those of his sons are found in the census of the village for that year. His whole testimony is contained in his letter to Clark on August 7, 1778. From this we learn that Father Gibault accompanied him, acted as secretary, and made a report to Clark. He did not, however, interfere in the temporal affairs of the embassy, except to counsel peace. Laffont claimed for himself the sole responsibility of the undertaking. The oath administered to the people of Vincennes offers some further evidence. This illiterate French could never have been written by the priest, whereas it may have been the work of Laffont, although his letter shows a great familiarity with the written language.

In the analysis of the above sources, it must be remembered that two documents are of questionable value, the Memoir of Clark, and the letter of Father Gibault to the bishop of Quebec. The first was written several years after the submission of Vincennes, at a time when Clark's mind had already become clouded by his intemperate habits. He confessed also that he could not find the instructions to Laffont; and from his statements it is probable that he did not have Laffont's letter to him. Father Gibault's emphatic denial of participation in the submission of Vincennes may be dismissed, because it was made to the Canadian bishop whose prejudices he wished to remove. If he was to re-enter the service of the Church in Canada, he was obliged to deny the grave charge of treachery which had been made against him by British Officers.

There remain Clark's letter to Mason, written a year and a half after the event, his letter of instructions, and Laffont's letter, the last two being contemporary documents. These are not contradictory and from them a consistent story can be drawn. The plan originated in Clark's mind; Father Gibault offered to go but refused to take the responsibility; Jean Baptiste Laffont was appointed the leader, managed affairs openly in Vincennes, and claimed the honor of the success; Father Gibault evidently preached peace and union to the citizens, probably used his personal influence to promote the enterprise, and on his return made a written report to Clark, but denied that he was responsible for the submission of Vincennes.

The action of Father Gibault, taken in connection with other information concerning him, throws some light on his character. The impression made on the mind of Clark by the personality of the priest was that of timidity. Although Clark's description of the fear into which the people of Kaskaskia were thrown by the appearance of his band on the night of July 4 and 5, 1778, may be discounted, still it is interesting that in that picture of terror the central figure was Father Gibault. Clark also assured us that when he was expecting an attack on Kaskaskia during the winter of 1778, "The priest of all



George Rogers Clark treating with Indians of various tribes at Cahokia in August and September, 1778. Clark and Very Rev. Pierre Gibault in the foreground.—From a painting over the grand stair case on west interior wall of the State House at Springfield.

men [was] the most afraid of Mr. Hamilton. He was in the greatest consternation, but determined to act agreeable to my instruction." On account of this timidity, Clark found an excuse to send him for security to the Spanish bank. Gibault's action in the mission to Vincennes bears out these impressions. He was ready to use his influence with the people, but preferred to throw the responsibility on another, so that, if the issue should be different from what was anticipated, he would still be able to use the argument to the British authorities, which we find that he actually put forward in 1786.³¹

A total inability is confessed to follow Dr. Alvord, either from the facts stated by him or from his reasoning to the conclusion he reaches. Dr. Alvord admits as he must, that Gibault dominated the situation, laid down all the terms; that according to both of Clark's accounts,—the letter to Mason and the Memoirs,—

The priest demanded an associate: that

He *persuaded* Dr. Laffont to write, a few days after his return, a letter to Clark in which Laffont assumed all the responsibility.

On the strength of this letter apparently, (for Dr. Alvord says:

His [Laffont's] whole testimony is contained in his letter to Clark, August 7th, 1778.)

Dr. Alvord concludes that

Jean Baptiste Lafont was appointed the leader, managed affairs openly in Vincennes, and claimed the honor of the success.

And despite Clark's unequivocal statement in the *Memoir* that Gibault proposed negotiations for the submission of Vincennes, Dr. Alvord delivers the dictum that

The plan originated in Clark's mind.

Because Clark was willing to take advantage of Gibault's modesty for self glorification is not a good reason for doing or perpetuating an injustice.

A great deal has been written about the exact manner in which the credit or responsibility for the peaceful conquest of Vincennes should be bestowed or distributed, and even Dr. Alvord apparently seeks to create a little diversion by the suggestion that perhaps Dr. Lafont was entitled to more credit than he received, and too, Dr. Alvord is inclined to lay some strictures upon Father Gibault in view of the fact that he disclaimed interference on his part with civil or political affairs. On this point, however, Father Gibault's course seems consistent. Dr. Herbermann puts this matter in a clear light when he says:

³¹ Alvord, *Kaskaskia Records*. Ill. Hist. Col. Vol. 5, pp. XXV to XXXII.

Though Father Gibault strictly confined himself to recommending Clark's and Lafont's proposals as being necessary from the point of view of humanity and the interest of their families, and acceptable from the Church's point of view, since Clark granted them every privilege of non-Catholic denominations in Virginia, still it must have been plain to both Clark and the Virginia Assembly that these prudent words of the priest had greatly influenced the people to whom they were addressed.³²

and it should be said that in no subsequent declaration of Father Gibault's did he depart from or deny the pursuit by him of such a course.

Dr. Alvord's statement that Father Gibault's "emphatic denial of participation in the submission of Vincennes may be dismissed, because it was made to the Canadian Bishop whose prejudices he wished to remove," is incorrect in that Father Gibault never made any such emphatic denial. His words to the Bishop of Quebec were:

With regard to the inhabitants of Post Vincennes whom, according to reports current in Canada, I persuaded to commit perjury, perhaps the residents themselves in order to escape from trouble with the Governor Henry Hamilton put all the blame on me and perhaps he himself and the officers invented the story that a people so ignorant could have been won over persuaded only by me, advancing this supposition to shield their mistake by shifting all responsibility to my shoulders. The truth is, that, not having been at Post Vincennes for a long time, when I saw the opportunity to go with Mr. Laffont, who had a large company, I took advantage of it to do my missionary work. Had I interfered in so important a matter my hand-writing would have appeared in some document and other proofs would be given than such phrases as 'it is said' or 'it is reported to us.' And for my part I have had the good fortune to procure attestation made by Mr. Laffont himself on our return to the Illinois in consequence of some banter addressed to me on this subject. I send you the original attestation written and signed in his own hand-writing, keeping for myself only a copy for fear of exposing myself to suspicion. You can judge better from these writings than from the rumors.³³

Had Dr. Alvord said, *his evasion* may be dismissed, because If he was to re-enter the service of the Church in Canada, he was obliged to deny the grave charge of treachery which had been made against him by British officers

his statement would have been nearer truth. However, the whole record of Father Gibault with reference to vacillation is contained in this passage quoted from his letter to the Bishop of Quebec, and

³² Herbermann. *Very Reverend Pierre Gibault, V. G.*, in *Historical Records and Studies*, Vol. 6, part 2, p. 137.

³³ Letter to the Bishop of Quebec. Translated in *Kaskaskia Records*, Ill. Hist. Col. Vol. 5, p. 541.

it may be doubted if any one will charge up any fault or lack of perseverance in his patriotism on account of anything contained therein.

If, however, it were a matter of test by comparison, it may easily be shown that General Clark, who was so closely associated with Gibault, later in his life was accused of conspiracy and virtually open disloyalty to the government; while Arthur St. Clair, who became Governor of the Northwest Territory, who had fought through the Revolutionary war and was President of the Continental Congress, a position equivalent to that of President of the United States, was dismissed from office on the ground that he had made a declaration derogatory to a republican form of government.

This discussion, of course, is somewhat out of order, but seems necessary in view of the reflection, somewhat veiled of course, upon Father Gibault's patriotism.

To sum up the Vincennes situation, therefore, it seems well settled that Father Gibault suggested the mission to Vincennes, suggested that Dr. Laffont accompany him, told Clark that on account of his priestly office he could not properly take the management of the political or civil features of the mission, and according to all the evidence he pursued a consistent course throughout the proceedings, the outstanding result of which was that Vincennes the accession of which was according to Clark, "of infinite importance to us," was gained to the American cause without the expenditure of either blood or treasure.

CONCILIATING THE INDIANS.

Vincennes won in this peaceable manner, the next move was to conciliate the Indians and attach them also to the cause.

No express instructions were given Laffont or Gibault to negotiate with the Indians, but it does appear that Father Gibault and "Tobacco's Son," the Piankashaw Chief, who was known as "The Grand Door to the Wabash" because he controlled the lower part of the territory on that river got into communication, that "The Grand Door"

received a spirited compliment from Father Gibault, who was much liked by the Indians.....that the "Big Door" returned the compliment which was soon followed by a "talk" and belt of wampum.³⁴

It should be noted that this understanding established between Father Gibault and the Piankashaw Chief in which the "Grand

³⁴ Butterfield, Consul Wiltshire in *History of George Rogers Clark's Conquest*, pp. 130-131.

Door" pledged fealty to the "Long Knives" was never afterwards violated by the Indians of that tribe, though the English on numerous occasions sought an alliance with them.

Following the record it will be found that later when Helm came as Commandant at Vincennes, "The Grand Door" became his ally, and when Clark attacked the British Lieutenant-Governor Hamilton, who later got possession of Vincennes. "The Grand Door" offered the service of his warriors to aid in the attack.³⁵

Incidentally it should be mentioned that the fidelity of the Piankashaws as exhibited through "The Grand Door" was one of the strongest elements of supremacy for the American cause, and without which there are grave possibilities that the Americans would not have been able to hold the Wabash country.

Clark tells the manner in which this Indian chief remained constant in these words:

The Grande Couette and his nation living at Point St. Vincent told Hamilton that he and his people were Big Knives and would not give their hands anymore to the English.³⁶

In another passage of his *Memoir* Clark gives the substance of Tobacco's (The Grand Door's) speech at the council with the Delawares who gave Clark much trouble:

In a long speech he informed them (the Delawares) of the baseness of their conduct and how richly they had deserved the severe blow they had met with; that he had given them permission to settle in that country but not to kill his friends; that they now saw the Big Knife had refused to make peace with them, but that he had become security for their good conduct, and that they might go and mind their hunting, and that if they ever did any more mischief, pointing to the sacred bow he held in his hand.....he himself would for the future chastise them.³⁷

Vincennes being secured and an officer appointed for the garrison, Father Gibault and his companions returned to Kaskaskia and made a complete report of their proceedings. Father Gibault, consistent with his entire course, had Dr. Lafont make the report. It cannot be doubted that he virtually dictated to the doctor what the report should contain, and unquestionably had it made in that form for the

³⁵ "The Tobacco's Son being in Town with a number of warriors immediately mustered them and let us know that he wished to Join us that by Morning he would have a Hundred men." Clark's *Memoir*, translation, Vol. 8, Ill. Hist. Col. George Rogers Clark's Papers. p. 281.

³⁶ Clark to Governor Patrick Henry. *Calendar of Virginia State Papers*. Vol. I, pp. 315-316, quoted in Butterfield *History of Clark's Conquest*, p. 299. .

³⁷ Clark's *Memoir*. George Rogers Clark Papers. Ill. Hist. Col. Vol. 8, p. 299.

purpose of preserving the distinction between ecclesiastical and civil features of the mission. This report has also been preserved, and in order that the reader may have as good an opportunity of judging of all the facts as may be provided, is here reproduced:

I can not but approve that which Mr. Gibault said in the contents of his journal [Even] if he did omit some historical truths which might have been worthy of narration. What he said is pure truth. All that he has begged me to add and which he will tell to you and has asked me to present and which he forgot is, that in all civil affairs, not only with the French but with the savages, he meddled with nothing, because he was not ordered to do so and it was opposed to his priestly vocation; and that I alone had the direction of the affairs, he having confined himself toward both [nations] solely to exhortation tending toward peace and union and to the prevention of bloodshed; and so, Sir, for the temporal affairs with which I alone was entrusted, I hope to derive from it all possible satisfaction, for I acted in all things with inviolable integrity. My zeal and my sincerity persuade me that you will have, Sir, the kindness to accept the good wishes which I have the honor to offer you, and believe me, with a most respectful regard,

Sir,

Your very humble and obedient servant,

Kaskaskia, August 7, 1778.

LAFFONT.

This mission was concluded by the return of Father Gibault on August 1st, so that within less than a single month, the principal part of the Illinois country had been gained to the American cause.

Soon after Captain Bowman was selected as principal authority at Cahokia, Captain Helm at Vincennes, and Clark himself assumed the government of Kaskaskia.

INDIAN TREATIES.

In September Clark began negotiations with the Indians for treaties. Word was given that a treaty would be held at Cahokia and the Indian tribes from far and near gathered there and the work of treaty-making continued for many days. Clark tells all about their negotiations but mentions only himself and the Indians as actors in the negotiations. Tradition and stray references have ever since had it, however, that Father Gibault was the most influential factor in concluding a satisfactory peace with the Indian tribes. A well-executed painting of this treaty by G. A. Fuchs, under the direction of Mr. William Phillipson, adorns the western wall of the interior of the State House at Springfield, and the painter, who has faithfully

³⁸Laffont to Clark, August 7, 1778. Translated in Herbermann's *Very Reverend Pierre Gibault, V. G., Historical Records and Studies*, U. S. Catholic Historical Society, Vol. 6, part 2, p. 151.

portrayed every feature of the meeting, places Father Gibault in the foreground near Colonel Clark and his officers. There is no doubt but that Father Gibault, who was well known to all the Indians and always on excellent terms with them, exercised a great influence in the negotiation of these treaties.

CONTINUES TO AID CLARK.

The succeeding months were filled with interesting activities, but we are here interested only in what concerned Father Gibault, and consequently can pass over several months, through the holiday season and to the night shortly after Christmas when Clark was visiting the good people of Prairie du Rocher, who gave a ball in his honor. While the merriment was at its height, a runner brought a report that a British force was close at hand, and the inhabitants, and I greatly fear, Clark himself, were more or less panic-stricken. At any rate, Clark ordered Bowman's forces to proceed at once to the defence of Kaskaskia, and he and a retinue mounted horses, wrapping themselves in blankets so as to appear like Indians in order that they might pass as such and get through the ranks of the enemy. Arriving at Kaskaskia, Clark soon found Father Gibault, but this interesting incident commencing with the ball is perhaps best told in Clark's own words:

We arrived safe at the Town of Lapraryderush [Prairie du Rocher] about twelve miles above Kaskaskia. The Gentlemen & Ladies immediately assembled at a Ball for our Entertainment; we spent the for part of the night very agreeably; but about 12 O'clock there was a very sudden change by an Express arriveing enforming us that Govenor Hamilton was within three miles of Kaskaskias with eight hundred Men, and was determined to Attack the Fort that night; which was expected would be before the Express got to me, for it seems that those fellows were discovered by a hunter and after missing their aim on me, discovered themselves to a Party of Negroes and told them a story as suited their Purpose. I never saw greater confusion among a small Assembly than was at that time, every Person having their eyes on me as if my word was to determine their good or Evil fate. It required but a moments hesitation in me to form my Resolution, Communicated them to two of my Officers that accompyd me, which they Approved of. I ordered our Horses Sadled in order if possible to get into the Fort before the Attack could be made. Those of the Company that had recovered their Surprise so far as to enable them to Speak, begged of me not to attempt to Return, that the Town was certainly in possession of the Enemy and the Fort warmly Attacked. Some proposed Conveying me to the Spanish Shore; some one thing and some another. I thanked them for the Care they had of my Person, and told them it was the fate of War. that a good Soldier never ought to be affraid of his Life where was a Probability of his doing service by venturing of it which was my Case.

That I hoped they would not let the news Spoil our Diversion sooner than was necessary, that we would divert ourselves until our horses was ready, forced them to dance and endeavored to appear as unconcerned as if no such thing was in Adjutation. This Conduct inspired the Young Men in such a manner that many of them was getting their Horses to Share fate with me. But chusing to loose no time as soon as I could write a few lines on the back of my Letter to Captain Bowman at Cohos, I set out for Kaskaskias; each Man [took] a Blanket that in case the Fort was attacked We were to wrap ourselves in them fall in with the Enemies fire at the Fort until we had an opportunity of getting so near as to give the proper signals knowing that we should be let in. But on our Arrival we found every thing as calm as we could expect. The weather had been bad, it was then thought the Attack would not commence until it cleared up But no Person seem'd to doubt of the Enemies being at hand, and from many circumstances I could not but suppose it was the case, and that they deferred the Attack for some time in order to give us time to Retreat; which I suppose they wou'd rather chuse by their proceedings; But I was determined that they should be disappointed if that was their wishes. There was no time lost during the Night putting every thing in as good order as Possible. The Priest of all men the most affraid of Mr. Hamilton, he was in the greatest consternation, determined to Act agreeable to my Instruction. I found by his Consternation that he was sure that the Fort would be taken, Except Reinforced by the Garrison at Cohos which I did not chuse to let him know would be the case although I knew him to be a Zealous Friend. I pretended that I wanted him to go to the Spanish side with Publick Papers and Money. the Proposition pleas'd him well, he immediately started & getting into an Island the Ice passing so thick down the Mississippi, that he was obliged to Encamp three days in the most obscure part of the Island with only a Servant to attend him I spent many serious reflections during the night.²⁹

I fear me that the General has again offended by self-glorification and this time at the expense of Father Gibault.

Herbermann, who will be acknowledged a careful student of history, sound in his opinion and conservative in his statements, tells us about the incident of sending Father Gibault to the Spanish side as follows:

It was while matters looked most gloomy that Clark, fearing disaster, sent Father Gibault with his official papers and money across the Mississippi in the dead of winter in January, 1779, to place them in safety on the Spanish bank of the Mississippi. To show his friendship for the American commander, the curé, attended by one man only, undertook the mission. For three days he was detained by the floating ice on an island in the Mississippi, but at last successfully carried out his mission.

²⁹ Clark to Mason. Published in *George Rogers Clark Papers*, Ill. Hist. Col., Vol. 8, p. 133.

⁴⁰ *Very Reverend Pierre Gibault, V. G.*, in *Historical Records and Studies*. U. S. Catholic Historical Society, Vol. 6, part 2, p. 139.

So it was not apparently entirely to relieve Father Gibault's fears and remove him from danger that Clark entrusted him with the mission to the Spanish side. A spineless coward like Clark describes, would seem to be a very poor messenger to entrust with valuable papers and moneys.

Gibault, so it seems, was a sort of storm center, for the very next day Clark says:

A fresh Circumstance Alarmed them; one of the Inhabitants Riding into the Field met a Man that told him he saw a party of the Enemy going on the Island to take the Priest, he returning to Town met the Priest's Brother in Law and told him what he had hear'd, and begged of him not to tell me of it. the Poor fellow half scared to death about his Brother, made all haste and told me. I took his Evidence; sent for the Citizen who could not deny it. I immediately ordered him hanged; The Town took the Alarm hastened about the walls of the Fort, if possible to save their Friend. The Poor fellow given up to the Soldiers who dragged him to the place of Execution, each striving to be the foremost in the Execution as if they thirsted after Blood: some was for Tomahawking him, some for hanging & Others for Burning; they got to Quarreling about it; which at last saved his life; the Inhabitants having time to supplicate in his favour; but nothing would have saved his life but for the appearance of his Wife and seven small Children, which sight was too moving not to have granted them the life of their Parent on terms that put it out of his power to do any damage to me.⁴¹

It must be confessed that this reference is extremely obscure, and we have seen no attempt to elucidate it. At any rate, during all the disturbance, Father Gibault was marooned by the ice on an island, suffering the pangs of cold and hunger for three days in an endeavor to save Clark's "Publick Papers and Money."

From the foregoing, the reader can judge of the part played by Father Gibault in the stirring events which took place in the last half of 1778 and up to the early days of January, 1779.

(The next paper will deal with the reconquest of Vincennes, Gibault's part in sustaining the new government and contemporary opinion of the attitude and activities of Fr. Gibault.)

JOSEPH J. THOMPSON

Chicago.



WILLIAM A. AMBERG

INVENTOR AND PHILANTHROPIST

BORN, JULY 6, 1847 — DIED, SEPTEMBER 5, 1918

WILLIAM A. AMBERG

On Thursday, September 5, 1918, Mr. William Amberg died after a few hours illness at his summer residence in Mackinac Island. The remains were brought to the family residence in Chicago and buried from the Holy Name Cathedral on Monday, September 9th. A solemn mass of requiem in the presence of the Most Reverend Archbishop was celebrated by the Rt. Rev. Edmund M. Dunne, D. D., Bishop of Peoria, at which the Rev. Francis X. Breen, S. J., and the Rev. M. Cavallo officiated as Deacon and Sub-deacon. The funeral sermon was preached by the Rev. Thomas F. Burke, C. S. P., superior of the Paulist community in Chicago. Interment was at Calvary Cemetery.

Mr. Amberg was prominent for many years as one of Chicago's Catholic citizens, business men and philanthropists. His name was perhaps most widely known as the inventor of the Letter File which bears his name. As early as 1868, Mr. Amberg received the original patent for "a letter holder, file and binder", and other patents followed for improvements on the original device. He is rightly considered the originator of the modern "flat letter" indexing system and he devoted a large part of his life to developing the system and perfecting his numerous labor saving devices. By the year 1890 this portion of his business had grown to such proportions that he organized The Amberg File and Index Company which was entirely devoted to the exploitation of his patents. Although the general offices of the company remained in Chicago, the growth of the business necessitated the establishment of agencies in Boston, Philadelphia, Cleveland, New York, and London, England.

Mr. Amberg is also known as the founder of the two towns of Amberg and Athelstane in the state of Wisconsin. The first of these he founded in the year 1887 and established himself as the pioneer in the granite industries of that state. The Loretto Iron Company of Loretto, Michigan, managed for some years by his son, Mr. John Ward Amberg, was another successful business venture which marked his career.

While Mr. Amberg exercised a considerable and wholesome influence in the civic life of Chicago, his business activities and disinclination for the turmoil of politics kept him from seeking or accepting public office. In 1907, however, he accepted an appointment as Jury Commissioner. Bringing to his new duties his native abilities and

energy, he revolutionized the work of that body and reduced it to a highly scientific system. His signal success led to a unanimous re-appointment in 1909, but after filling this second term he retired and left the work to be carried on by others along the lines he had laid down.

It is interesting to note that, although Mr. Amberg was born in Albstadt, Bavaria, on July 6, 1847, he was legally a "natural born American citizen". His father, John A. Amberg had come to America in 1840 and had settled in Bowling Green, Va., where he became a naturalized American citizen. Returning to Bavaria in 1845 he married Margaret Hoefer and there William A. Amberg was born. The elder Amberg returned to America in 1851, bringing with him his wife and son who was at that time a boy of four years. The family eventually settled at Mineral Point, Wisconsin, where young William received his early education in the local schools and later attended Sinsinawa Mound College in the same state.

William Amberg began his business career as a clerk in a dry goods store in his home town until, at the age of 18, he came to Chicago where he was destined to spend more than half a century. His first employment in this city was as a bookkeeper with the firm of Culver, Page and Hoyne, Stationers. Both the occupation and the environment had an important bearing on his subsequent career. He saw the inadequacy of the business methods of that time and likewise learned the stationery business "from the inside". In 1870, five years after coming to Chicago and as a young man of twenty-three he embarked on the business for himself with Mr. Daniel R. Cameron under the firm name of Cameron, Amberg and Company. To this firm, devoted to the manufacture and sale of stationery and blank books, he brought the original Amberg Letter File on which he had secured a patent two years earlier. In 1869 Mr. Amberg was married to Sarah Agnes Ward, daughter of James Ward, a pioneer resident of Chicago.

The great fire of 1871 proved rather an advantage than a disaster to the new firm. Although located in the burnt district, they succeeded in saving a good portion of their stock, and were thus able to supply promptly the needs of the city in their line during the early days of reconstruction. This circumstance brought the name of Cameron and Amberg prominently into public notice and marked the beginning of the firm's success.

In distinctly Catholic social activities Mr. Amberg was conspicuous. As early as 1868 he was one of the founders of the Union Catholic Library Association and served as its president for four

terms. He later devoted much of his time and energy to the Columbus Club of Chicago, a development and outgrowth of the Library Association. Mr. Amberg acted as its treasurer from 1888, the date of its foundation, to 1891, and served as President from 1892 to 1896. At a dinner given in the Auditorium Hotel on Columbus Day of the great "World's Fair Year", Mr. Amberg, then President of the Club, expressed its purpose and its hopes for the future as follows:

This organization is eminently Catholic, eminently American. Its mission is social, not controversial. Its members are brethern who dwell together in unity, and while they hope to meet the sober responsibilities of life they are not unmindful of its amenities. . . . And they delight in just such cheerful gatherings as this to-night when they may welcome friends, whether of the faith to which they cling with hope and fondness, or of any other. The club, growing in membership and potency for usefulness, is preparing more capacious quarters. When it will again have the honor of entertaining this company it will do so in the greater freedom and joyousness of its own hearth. Its vine and its fig tree have been planted and are speedily to blossom".

But unfortunately for hopes so beautifully expressed and fondly cherished, the Columbus Club of Chicago was destined to share the fate of so many "catholic clubs" throughout the country. Admirable in its concept and purpose, furthered by the unselfish devotion of such men as Mr. Amberg, Mr. D. F. Bremner, Mr. Z. P. Brosseau and others, the discouraging apathy of too many of their Catholic brethern resulted in its final dissolution. Mr. William J. Onahan in an article printed in the present number of the REVIEW refers to this organization, its purpose, its success and the reasons for its decline. Finally, as an evidence of Mr. Amberg's sympathy with whatever was distinctively Catholic in Chicago, we may mention his encouragement of the Illinois Catholic Historical Society and his enrollment as a charter and life member.

It is almost impossible in the limits of this sketch to do justice to Mr. Amberg's quiet and unremitting works of philanthropy. His was not the charity which heads subscription lists with generous checks and leaves the distribution and the work to others. He seemed to regard his wealth as a stewardship for the little ones of Christ, but more than this, he made himself the father and the servant of the needy and the ignorant. He gave not only of his wealth, but what was of far more value of his time and his energy. Those who recall his attendance Sunday after Sunday, and year after year, at the West Side Italian Mission to which he devoted a generous portion of

his day of rest, will understand how practical and unselfish was his notion of Christian charity. He gave his time also to the duties of his office as trustee of the St. Mary's Training School at Desplaines which provides for nearly one thousand dependent children. His interest in the Guardian Angel Settlement, managed by his daughter Miss Mary Agnes Amberg was keen and constant. This admirable charity provides food for the needy, medical care and sustenance for the sick, and maintains a recreation and social center for the Italians of the West Side. Perhaps closest of all to his generous heart was the work of the Christ Child Society, which has been for many years managed by Mrs. Amberg and which every Christmas time provides clothing for over nineteen hundred poor children. For all of these organizations Mr. Amberg labored unceasingly, and where his charities and his business were in conflict, it was not the charities which were neglected. In fact there was no worthy charity in which his interest was not readily enlisted and upon which his wealth was not generously bestowed.

Mr. Amberg is survived by his widow, by his son, John Ward Amberg and by two daughters, Mary Agnes and Genevieve, wife of Joseph W. Cremin of Chicago.

CLAUDE J. PERNIN, S. J.

Chicago.

A CHRONOLOGY OF MISSIONS AND CHURCHES IN ILLINOIS

(Continued)

From the Church Directories, 1845 to 1849

Since the purpose of this chronology is to list the early date of the establishment of the various missions and churches in the State, the missions previously mentioned are not resumed, except when mention thereof is deemed necessary to illustrate other establishments.

Many of these missions are no doubt still in existence under changed names, *e. g.*, O'Harasburg, now Ruma; English Settlement, Randolph Co., now Recker; Shoal Creek, now Germantown; St. Andrews, now Paderborn; New Switzerland, now Highland, etc., etc.

It will be interesting and valuable to obtain information about these early missions, which are still in existence under changed names. If this information were imparted to the ILLINOIS CATHOLIC HISTORICAL REVIEW a valuable Historical Directory of all Stations, Missions and Parishes could in the course of time be elaborated.

Chicago, Directory of 1845—Cathedral of St. Mary, Rt. Rev. William Quarter, Rev. Walter J. Quarter, Rev. Bernard McGorick, Rev. Jeremiah Kinsella, and Rev. G. H. Ostlangenberg. Sermon at eight in German and at half-past ten o'clock in English, and at Vespers at three o'clock there is a lecture in English. The cathedral is not dedicated. 1846—The cathedral was consecrated on the first Sunday of October, 1845, Rt. Rev. William Quarter and V. Rev. Walter J. Quarter. University of St. Mary's of the Lake, Rev. Jeremiah Kinsella, President; Rev. James Griffin, Deacon; Messrs. Lawrence Hoey, John Bradley, and James Keane, Professors. German Church, Rev. John Jong. 1847—At cathedral, same and Rev. Michael McElhearn. St. Patrick's Church, Rev. Patrick J. McLaughlin, St. Joseph's Church (German), Rev. Mr. Jung. St. Peter's Church (German), Rev. Mr. Jung. Chapel of the Holy Name

of Jesus, attached to the University, Rev. Jeremiah Kinsella. 1848—The same as previous year except St. Joseph's Church, Rev. Mr. Schaefer; St. Peter's Church, Rev. Mr. Voelken. 1849—Cathedral, Very Rev. W. J. Quarter, V.-G. and Administrator, Rev. P. J. Donohoe, Rev. J. Rogan, otherwise the same as previous year except, at St. Joseph's, Rev. Mr. Kopp and Rev. Mr. Jung, who attend the German congregations in the vicinity of Chicago.

Year 1845

Peoria, Peoria Co., (1835 ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 1, pp. 105-107). 1845—Vacant. Attended from there, St. Augustine's Church, Hancock Co., Fountain Green, Fulton Co., Lacon. The clergymen of La Salle visit this place occasionally although with much inconvenience. 1846—Rev. John Drew, whose missions extend from

Black Partridge to Navoo, 120 to 130 miles, and from Pekin to Lacon, 40 miles. He also attends Kickapoo, St. Augustine and Fountain Green. 1847—the same as previous year and Rev. Mr. Feely as assistant. 1848—Only Rev. Mr. Feely who attends Black Partridge, Pekin, Lacon, etc. 1849—Rev. R. Raynaldi, otherwise same as previous year.

Donelly's Settlement, McHenry Co., Rev. Patrick McMahon, who attends nine other stations. There is but one church in this mission and four in process of building or contemplation. The entire of this section of the country is filling up fast with Irish Catholics. There is yet here a large body of Congress land for sale. 1846—Same Rector, who attends also one or two congregations in that vicinity. 1847—Same Rector, who also attends other missions. 1848—Same Rector, no missions mentioned.

Chasty Lake, McHenry Co., attended from Donelly's Settlement.

Elgin, Kane Co., attended from Donelly's Settlement; 1846-47—Rev. P. Scanlan; 1848—Rev. M. Doyle; 1849—Rev. M. Foley.

Blackberry, Kane Co., attended from Donelly's; 1846-49—attended from Elgin.

St. Charles, Kane Co., attended from Donelly's; 1846-49—attended from Elgin.

Du Page, Du Page Co., attended from Donelly's Settlement; 1846-48—East Du Page, attended from Joliet, Rev. John Ingoldsby; 1849—attended from Joliet and Lockport.

Sycamore Grove, De Kalb Co., attended from Donelly's Settlement; 1846-49—attended from Elgin.

Babcock's Grove, Du Page Co., attended from Donelly's Settlement; 1846—attended from Joliet; 1847-48—attended from Neperville.

Banks Lake, Lake Co., attended from

Donelly's Settlement; 1846-49—attended from Elgin.

Vinegar Hill, attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—attended from Galena, Rev. John Brady; 1848-49—Rev. Mr. McAuley.

Sinsinnawa, attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—attended from Galena, Rev. John Brady; 1848-49—Rev. Mr. McAuley.

Head of Apple River, attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—Head of Apple Creek, attended from Galena, Rev. John Brady.

Rockford, Stephenson Co., attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—Rockford (?) visited occasionally by Rev. Mr. Dervin; 1848—Rockford, attended from New Dublin, Rev. Mr. Cavanagh.

Lockport, attended from Juliet (?), Rev. John Ingoldsby; 1847-49—Rev. D. Ryan.

Wilmington, attended from Juliet (?); 1845-48—Rev. John Ingoldsby; 1849—attended from Joliet and Lockport.

Burbonais' Grove, attended from Juliet (?), Rev. John Ingoldsby; 1846—Borbanais' Grove, attended from Joliet; 1847—Burbons Grove, Very Rev. Father Badin; 1848—V. Rev. Steph. T. H. Badin and Rev. Mr. Courjault; 1849—Bourbonnois Grove, Very Rev. Stephan T. Badin, V.-G., and Rev. Mr. Courjault.

Ausable Grove, attended from Juliet (?); 1845-48—Rev. John Ingoldsby; 1849—attended from Joliet and Lockport, Rev. John Ingoldsby and Rev. D. Ryan.

Morris, attended from Juliet (?),

- Rev. John Ingoldsby; 1846—Morristown attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell and Rev. Philip Conlan; 1847—Morristown and other stations; 1848—Morristown and other stations, Rev. Mr. Pendergast; 1849—attended from Joliet, Rev. John Ingoldsby.
- Aurora**, attended from Juliet (?); 1845-46—Rev. John Ingoldsby; 1847-48—attended from Neperville, Rev. Raphael Raynaldi.
- Little Rock**, attended from Juliet (?), Rev. John Ingoldsby; 1846-47—attended from Elgin, Rev. P. Scanlan; 1848—attended from Elgin, Rev. Mr. Doyle; 1849—attended from Elgin, Rev. Mr. Foley.
- Benjamin's Grove**, attended from Juliet (?), Rev. John Ingoldsby; 1847—Benjamin's Settlement, attended from Elgin, Rev. P. Scanlan; 1848—attended from Elgin, Rev. Mr. Doyle; 1849—attended from Elgin, Rev. Mr. Foley.
- Neperville**, attended from Juliet (?); 1845-46—Rev. John Ingoldsby; 1847-48—Neperville, Rev. Raphael Raynaldi; 1849—attended from Chicago.
- Jerseyville**, Jersey Co., attended from Alton, Madison Co.; 1845-47—Rev. Michael Carroll.
- Collinsville**, Madison Co., attended from Alton; 1845-47—Rev. Michael Carroll; 1848-49—Rev. Michael Carroll attends three or four places in the vicinity of Alton, Madison Co.
- Carroll's Settlement**, Madison Co.; 1845-47—attended from Alton, Madison Co.
- French Settlement**, Calhoun Co., north of Illinois River, where a church is in progress; 1845-47—attended from Alton, Madison Co., Rev. Michael Carroll.
- Gilead**, attended from Quincy, Adams Co., 1845-47.
- Sugar Creek**, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Rev. Philip Conlan.
- Horse Creek**, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Rev. Philip Conlan.
- Bear Creek**, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Rev. Philip Conlan.
- Southfork of Sangamon River**, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Rev. Philip Conlan.
- Waterloo, Monroe Co.**, 1845-47, attended from Prairie du Long, Monroe Co., Rev. P. McCabe; 1848—attended from S. S. Peter and Paul, St. Clair Co., Rev. Mr. Masterson, who also attends other stations; 1849—attended from S. S. Peter and Paul, St. Clair Co., Rev. Michael Pendergast, who also attends other stations.
- Bonds Creek, Monroe Co.**, church of St. Peter not finished, 1845-47, Rev. P. McCabe.
- Littlefort, Lake Co.**, Rev. John Brady, who has four churches in his mission, and attends also several scattered congregations, who have not as yet erected churches; 1846—Rev. Bernard McGorisk; 1847-48—Rev. Bernard McGorisk, who has three churches in his mission, and is engaged in building a new one in the town of Little Fort, Lake Co.; 1849—Rev. James A. Keane.

Calendar of 1846

Chrystal Lake, 1846-48, attended from Donelly's Settlement.

McHenry, attended from Elgin, Rev. P. Scanlan; 1847—attended from Elgin and Grass Point, Rev. P. Scanlan and Rev. Mr. Plathe; 1848

—attended from Elgin, Rev. Mr. Doyle, and from Grass Point, Rev. Mr. Fortman; 1849—attended from Elgin, Rev. Mr. Foley, and from Grass Point, Rev. H. Fortman.

Cockstown, attended from Joliet, Rev. John Ingoldsby.

St. Andrews, attended from Belleville.

Vermillion, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell and Rev. Philip Conlan.

Palestine Grove, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell and Rev. Philip Conlan 1848—Palestine, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell and Rev. John Fahey; 1849—Palestine Grove, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell, who also attends other missions.

Paris, Rev. Mr. Rattigan, who attends some other congregations in the neighborhood; 1848-49—Rev. Hugh Brady.

Nauvoo, 1846-42, attended from Peoria, Peoria Co., Rev. John Drew; 1848-49—Nauvoo, Hancock Co., Rev. Mr. Griffith.

Calendar of 1847

Bridgeport, adjacent to Chicago, Rev. W. G. Brennan; 1848—Rev. Mr. Keane; 1849—attended from the University.

Summit, adjacent to Chicago, Rev. W. G. Brennan; 1848—Rev. Mr. Keane; 1849—attended from the University.

Grass Point, Lake Co., (see 1846 McHenry), Rev. Mr. Plathe; 1848—Rev. Mr. Fortman; 1849—Rev. H. Fortman.

Dutchman's Point, Rev. Mr. Plathe; 1848—Rev. Mr. Fortman; 1849—Rev. H. Fortman.

New Strasburg, 1847-48, visited occasionally from Chicago; 1849—attended by Rev. Mr. Carius.

St. Marie, Jasper Co., Joseph Piquet Settlement, Rev. James Griffin; 1848—Rev. Mr. Plathe; 1849—Rev. John Brady, who attends also several other stations in the vicinity of St. Marie.

Elizabeth, attended from New Dublin, Joe Davis Co., Rev. Francis Derwin; 1848—Rev. Mr. Kennedy.

Danville, attended from St. Marie, Jasper Co., Rev. James Griffin; 1848-49—attended from Paris, Rev. Hugh Brady.

Calendar of 1848

Jefferson, attended from Elizabeth, Rev. Mr. Kennedy.

Rock Island, attended from Elizabeth.

S. S. Peter and Paul, St. Clair Co., Rev. Mr. Masterson; 1849—Rev. Michael Prendergast.

Marshal, 1848-49, attended from Paris, Rev. Hugh Brady.

Calendar of 1849

Fenlon's Settlement, attended from New Dublin, Rev. Mr. Cavanagh.

Dwyer's Settlement, attended from Littlefort, Lake Co., Rev. James A. Keane.

Meighan's Settlement, attended from Littlefort, Lake Co., Rev. James A. Keane.

Murray's Settlement, attended from Littlefort, Lake Co., Rev. James A. Kean.

CATHERINE SCHAEFER.

Belleville.

Illinois Catholic Historical Review

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EDITORIAL

Appreciation—We would be either more or less than human were we not pleased with the more than kindly reception of our first (July, 1918) number.

Not only from all over Illinois but from almost every State in the Union have messages of congratulations poured in upon us. We have been gratified too, by at least one cheering message from across the sea conveying an earnest wish for the prosperity of the REVIEW.

It would be improper for us to estimate the merit of our publication. We want our readers to do that. The most that it is appropriate for us to say is that it is our ambition to issue a magazine worthy of the cause and representative of the name under which it is established.

In pursuing this aim we have endeavored to maintain a strict correspondence between matter, materials and workmanship. The temptation to adopt injurious economies in this time of stress and high prices has been continuously present but we have warded it off as an evil thought in the firm conviction that the best in reason is not too good for the work we have in hand, and we are looking to an informed public to confirm this conviction.

It is trite to say that we are thankful for the manner in which the REVIEW has been received yet, nevertheless, we feel obliged to thus express our acknowledgements.

Sources for Illinois History—Contrary to an apparently prevailing belief there is a wealth of source material for the history of the Church in the middlewest and since the Church has covered the early civilization such materials constitute valuable sources of general history.

Amongst this source material there are at least four veritable mines. In their order they may be named and described as, first, The Collections of *Pierre Margrey*, the great French publicist of the 18th century; second, The Letters and Relations gathered into the *Jesuit Relations*; third, the *Annals* of the *Society for the Propagation of the Faith*; and fourth, the *Annals* of the *Leopoldine Association*.

These publications contain in the aggregate several hundred letters, narratives, reports and relations bearing upon this particular part of the world and are of

the highest historical value. They are of course not easily accessible since the publications are not only (except the *Jesuit Relations*) in foreign languages, but are out of print and very rare.

Frequent quotations from the *Jesuit Relations* and from *Margrey* appear in our columns and in two valued contributions to this number of the REVIEW by Miss Cecilia Mary Young and Reverend Francis J. Epstein, respectively, the character of the contents of the *Annals* of the *Propagation of the Faith* and *Leopoldine Associations* is indicated.

What a boon to students of history would be a volume, or several volumes if necessary, containing a collection of these letters and relations translated into the English!

We have wondered if someone could be found willing to provide or procure the means by which such a collection could be published.

Why Write So Much of the Priests—Glancing over the columns of a Catholic Historical Publication the inquiry might arise as to why so much is written concerning Catholic priests. The fact might be noted that it is quite usual not alone in Catholic Historical Works, but in general history to find long accounts of the travels and activities of Catholic Priests, and the conclusion might find lodgement in some minds that the writers were priest-worshippers, or possibly that laymen worthy of historical mention were rare.

Should anyone arrive at either of these conclusions he would be in grave error. If you want to be convinced of this assertion read Parkman or Southey or Drake. All through their writings you will find the venom of bigoted hatred for the Church and the priests who represent it yet nevertheless page after page, yes volume after volume indeed, is devoted to descriptions of what priest discoverers explorers and civilizers did.

Note this from Southey in his narrative of the Jesuit Missionaries in South America under the title, *A Tale of Paraguay*.

They on the Jesuit, who nothing loath,
Reposed alike their conscience and their cares;
And he, with equal faith, the trust of both
Accepted and discharged. The bliss is theirs
Of that entire dependence that prepares
Entire submission, let what may befall;
And his whole careful course of life declares
That for their good he holds them thus in thrall,
Their Father and their Friend, Priest, Ruler, all in all.

If the facts approximated the descriptions of conditions in Paraguay given by the poet it may be truly said that the lines apply with equal force to conditions in early Illinois. In his admirable though limited work *The Early History Of Illinois*, Judge Sidney Breese the nestor of the early bench and bar of Illinois and a most distinguished non-Catholic citizen gives an excellent reason for talking about priests when we write Illinois history especially. In introducing Chapter 13 of his scholarly work Judge Breese says:

A fort is usually the first erection of all intruders into new colonies, as a protection against those whose animosity is so apt to be excited by the intrusion. But in this part of the valley it was a church, the cross was planted instead of palisades, and the priest in his frock was more potent than the soldier in his armour.

Judge Breese shows that the priests were the governors and rulers of Illinois. Referring again to his *Early History* we find this statement:

No evidence is to be found, among our early records of the exercise of any controlling power, save the Jesuits, up to the time of the grant to Crozat in 1712, and I have no idea that any such existed in the shape of government, or that there was any other social organization than that effected by them and of which they were the head.

And Blanchard in his *Discovery and Conquest of the Northwest* says:

The French Villages in the Illinois country, as well as most other places, were each under the government of a priest, who besides attending to their spiritual wants, dispensed justice to them, and from his decisions there was no appeal. Though this authority was absolute the records of the times disclose no abuse of it, but on the contrary, prove that it was used with paternal care.

Need we say more in answer to the initial inquiry?

How Can You Do It—Many earnest friends of the ILLINOIS CATHOLIC HISTORICAL REVIEW have solicitously inquired how we expect to be able to continue the publication of such a high-class and expensive periodical at a subscription price of \$2.00 per year. They have pointed out to us that other similar periodicals exact a higher subscription and in many cases are not nearly up to the standard of the REVIEW, especially with respect to stock and workmanship. The answer is this:

We can continue the publication of the ILLINOIS CATHOLIC HISTORICAL REVIEW, keep it up to the present standard of excellence, and we even hope to introduce improvements from time to time if the following conditions can be fulfilled: If there are in Illinois or elsewhere two hundred and fifty persons who are willing to, and who will take life membership in the ILLINOIS CATHOLIC HISTORICAL SOCIETY and pay in their membership fees within a few months we will have the means with which to continue the publication for two years. And if within those two years there are in Illinois or elsewhere 3,000 persons who are willing to become annual members of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and who shall do so, paying in the annual membership fees, we will be able to continue the publication as long as we can have that many members.

It will be seen that the life memberships are necessary now to carry the publication while we are getting the annual membership and until the annual membership is sufficient to pay the cost of publication.

The question proposed may, therefore, be answered with another. Are there amongst the nearly two million Catholics in Illinois, or amongst the five or six million Catholics in the Middle West, two hundred and fifty persons who are willing to and who will take life membership in the Illinois Catholic Historical Society and pay in in any sort of reasonable installments within a few months the \$50.00 life membership fee and 3,000 persons who will become annual members of the Society at \$2.00 per annum?

We think there are. Applications for membership, are, however, the best answer.

Catholics and the Illinois Centennial—We have all along had faith that the virile Catholicity of Illinois would not suffer the centenary of our State to pass without some suitable observance.

The crying need for a fitting demonstration has been before the whole

State, but so far only the Catholics of Springfield have undertaken and successfully executed the project.

The Knights of Columbus and their co-workers, the Daughters of Isabella, deserve the highest commendation and the gratitude of the whole Catholic body in the State of Illinois for the very meritorious observance of Governor's Day on October 6th last.

In the preparation for the great demonstration concluded on that day, the promoters laid a broad foundation. While the entire program was strictly Catholic in tone, the arrangements were such that it was participated in by Catholic and non-Catholic alike. It met with the entire approval of the official Centennial Celebration Commission and was sincerely praised by the members of that commission. The presence of the Governor and other State officials gave the great field Mass a popular and public character that added to the spirit of universal interest.

Catholics will more thoroughly appreciate the service their Springfield brethren have rendered when the record of this year's celebration has been written. Many states have similarly celebrated notable anniversaries in their history, and in some cases at least it has been noted that the part of the Catholics in such observances was conspicuous by its absence. There is some reason to believe that had it not been for the spirit, the energy, yes, and the courage of the Knights of Columbus and Daughters of Isabella of Springfield, aided of course by others, it would have to be said of this Centennial that there was very little to indicate the important part which the Catholics had played in the history of our State.

In other parts of the State it has been said that the war necessarily, and some argue quite properly, absorbs all interest, and it may be argued that the public attention ought not to be diverted, or cannot be diverted, to a Centennial observance. The same arguments were made and the same state of mind existed in Springfield, but in spite of all that the promoters of this big demonstration made and executed their plans. We are sure the men and women who so successfully engineered this demonstration are second to none in the State in their patriotism, and we know of our own knowledge that they have done their full share of the war work. But they were impressed with the idea that the achievements of the Church and her sons in this state deserve recognition—that it was the duty of Catholics to accord that recognition; that for this generation this Centennial would never return and if we were to discharge our obligation to our forefathers and forbears we must do it now. And although the timid and shrinking said it could not be done in the face of the absorbing interest of the war, they did it. All honor to them.

There is yet time to do more, and, as it appears to us, as the minimum of recognition of this great anniversary, a centennial program could be arranged in every Catholic school. A date of great importance is December 3rd. It was upon that date that Congress admitted Illinois into the Union.

Maintaining High Standards—There is such an evident air of science in the historical journals that come to our desk, that we are somewhat awed and altogether apprehensive. The sternness of historical facts impresses us, and we fully realize our responsibility.

Facts, and especially historical facts are stubborn things, and must be handled with exceeding care. We must constantly keep in mind that when we attempt

to write history, sympathies, feelings and convictions must be kept in subjection; at least well under control.

While all this has always been true, we regret to state that the principles involved have not always been observed, and as a notable example of failure to live up to these high standards, we may point to what seems a well established fact, that for more than 400 years—since the so-called Reformation,—history has been colored not to say, as many have averred, has been a conspiracy against the Catholic Church; and it may also be said that there were in that period, few, if any exceptions amongst Protestant historians as violators of the canons of scientific history writing. If proof were necessary of this assertion, it may be found in the necessity which scholars of the present day find themselves under of revising the history of the last several centuries in the light of the truth.

Admitting, however, the virtue of setting forth the bare naked truth, and a strict adherence to the canons of scientific history writing, we are not fully convinced that a journal like the ILLINOIS CATHOLIC HISTORICAL REVIEW could completely discharge its function by presenting bare skeletons only. Were we writing for scientific historians only, or even for a somewhat enlarged class which would include persons of very considerable scholarship, it would, perhaps, be in order to hew to the line, but it is our hope not to confine the utility of this periodical within such narrow limitations. We want, if possible, that all the scientific historians, all those of a considerable degree of scholarship, all inquiring students, and indeed, all persons feeling a lively interest in human welfare and progress, within our sphere of usefulness, shall read the REVIEW. We desire to appeal not to those learned in history alone. Were that our only ambition, we would be wholly unjustified in venturing a new and expensive publication at this time. Such readers can well consult the same sources that we must, and though it be found difficult and inconvenient, it is possible.

Our appeal is more particularly to those who have an interest in history, and will, when the opportunity is presented, inform themselves, but who under present circumstances, find it too difficult to gather the historical information they desire. We wish if possible, to create a large new circle of historians if you please, at least of persons who will take a constructive interest in history, and in co-operation with them, to serve history in not only a true form, but in a palatable diet. We think it will be admitted that few people are capable of jumping from illiteracy into profound philosophy, and in like manner not all can at once proceed from a slight knowledge of history to its profoundest depths. We know of too many tomes that have been written in the "dry as dust" style, which have remained unread. We are of opinion that to publish articles that a considerable number of those who have an opportunity will not read, is but a waste of good paper and printer's ink.

How far one may go in argument or reasoning concerning historical facts for the purpose of making them fit a situation or support a cause is a more serious question. There is, however, this safeguard in connection with the kind of writing that involves these considerations. If a fact be truthfully stated and clearly differentiated from the argument or comment with reference to it, then the reader is left free to draw his own conclusions.

It may therefore be stated that the one essential of history writing is the true statement of the historical fact. Distortion and untruth are unpardonable; but once the facts are truthfully stated, the reader can understand that the con-

clusion is but the individual opinion of the writer, and is enabled to give it such weight only as it deserves.

The ILLINOIS CATHOLIC HISTORICAL REVIEW desires a wide circle of readers. It is ambitious to serve its readers in the manner that shall be pleasing to them. So far as possible, it shall endeavor to create and sustain the interest of its readers by the best available material, and shall always so far as its information may extend, adhere strictly to the truth. If it shall not always succeed in being strictly scientific, its promoters will regret that fact less than if it should prove untruthful or uninteresting.

ECCLESIASTICAL JURISDICTION IN ILLINOIS

A CORRECTION

In my contribution to Volume I, Number 1, of the ILLINOIS CATHOLIC HISTORICAL REVIEW, entitled *Civil and Ecclesiastical Jurisdiction in Early Illinois*, I desire to add the following corrections of some misstatements, which I regret slipped into a single paragraph, beginning at the bottom of page 68 and extending over part of the following page. The corrections touch the ecclesiastical jurisdiction west of the Mississippi river.

Rt. Rev. William DuBourg was consecrated Bishop of Louisiana and the Floridas September 24, 1815. DuBourg arrived in St. Louis with Bishop Flaget January 5, 1818, and left St. Louis for New Orleans November 19, 1820. Bishop Rosati resided at the Barrens, also after his appointment and consecration, since he was needed at the Seminary more than at St. Louis. In 1830 Bishop Rosati made St. Louis his headquarters, since he then underook the erection of a new cathedral. Bishop DuBourg sent his resignation to Rome February 2, 1826, which was accepted the July 2nd following, the same day on which the Diocese of St. Louis was erected. Bishop DuBourg left New Orleans the end of April, arrived in St. Louis the 4th of May and left New York for Europe June 1, 1826, never to return.

The Bishops of the United States appointed their neighboring Bishops Vicar-Generals, not Coadjutors. Flaget and Rosati exchanged vicar-generalship January 21, 1827; Rosati and the Bishop of Quebec November 25, 1829; Flaget and Rosati December 3, 1832; Rosati and the Bishop of Quebec April 11, 1833; Blanc of New Orleans and Rosati February 17, 1836; Rosati and Hailandiere of Vincennes November 18, 1839.

REVEREND FREDERIC BEUCKMAN.

Belleville.

BOOK REVIEWS

Illinois in the Fifties or A Decade of Development, 1851-1860.

By Charles Beneulyn Johnson, M. D. Illinois Centennial Edition. Champaign, Illinois. Flanigan Pearson Co., 1918.

The title page of Dr. Johnson's interesting little volume reads: *Illinois in the Fifties or A Decade of Development*. At the bottom of the page is a quotation from Eugene Field:

“There are no days like the good old days,—
The days when we were youthful,
When humankind was pure of mind
And speech and deeds were truthful.”

The quotation is a truer indication of the content of the volume than is the formal title, for the desire to picture the good old days from the viewpoint of a man who lived in them and loved them got the better of his desire to trace the historical, economic or political development of the state during those days. And we are glad of it for the author is at his best when he is describing the home, the farm, the work and the recreation of the men of Illinois in the fifties.

What the author has to say on the political or historical side is not new and is out of keeping with the rest of the work. The chapter on *Slavery and The Lincoln-Douglas Debate* might better have been displaced by an account of the interest of the people of Illinois in the coming election (1860), a description of political meetings, campaign methods, etc., all of which would have been within Dr. Johnson's best powers. The story of the discovery of gold in California (Chapter III) is an interesting bit of writing, but it has no apparent connection with the story of Illinois' development.

But if the writer's purpose in the work as a whole is not always clear, his accounts of life in the period under consideration are most excellent. The descriptions are characterized by a vividness and completeness of picture and by a charming sympathy with the people described.

The chapter on the stage coach is delightful reading, although it would have been improved by the omission of the story of the Sunday School superintendent who was a “periodic”. There are other like digressions which prove no special point and which detract from the unity of the work. Another fault is the tendency of the author to make a broad statement when the fact applies only to the

locality or group in which the writer lived. The declaration that "such a thing as Church music, as we understand it today, was unknown in the period of which I write," is an instance in point.

Nevertheless, no student interested in social conditions in Illinois can afford to miss reading Dr. Johnson's personal reminiscences.

M. M.

Sixty-second Convention of the Central Verein. Amerika, 18 S. 16th St., St. Louis, Mo. (154 pp.)

This volume, printed in German, was issued on the occasion of the last convention of the German Catholic Central Society, and is about equally divided into a Church History of St. Louis by Reverend F. G. Holweck, the learned theological censor of the diocese, and a history of the Central Verein by Rudolph Krueger.

The History of St. Louis stresses in particular the German parishes, but it gives an interesting account of the founding of the Church in St. Louis and likewise of the Cahokia parishes. Though fragmentary, it is valuable because of the dearth of adequate history. It has many illustrations but is marred by typographical errors and the absence of an index.

Let us hope that it will be a stimulus to a completer history of both of its themes.

R. S.

Christopher Columbus in Poetry, History and Art. By Sara Agnes Ryan, Chicago. With an Introduction by Rev. F. X. McCabe, C. M., LL. D., President De Paul University, Chicago. The Mayer & Miller Co., 1917.

Miss Ryan is entitled to a place in the very front rank of those who have labored to do justice to the memory and achievements of Christophor Columbus. No one, so far as our knowledge and observation extend, has been more painstaking in an endeavor to seek out and disseminate a knowledge of the great navigator and discoverer than Miss Ryan.

In her book, *Christopher Columbus in Poetry, History and Art*, she has brought together a mine of information and a treasure of beauty. In no other work that we have examined have we found so many valuable facts, all of which are well stated, and in no publication relating to Columbus have we seen gathered together so much of beauty and art.

In this respect the author and the publishers share in the honor

and credit due for this beautiful and valuable publication. It is to the credit of Chicago that both author and publisher are Chicagoans.

A single item of this very worthy work will at once attract attention, namely, the photographic reproductions. Those even who have made some study of Columbus will be surprised to learn of art treasures relating to the great discoverer they knew not of. Some of the more interesting photographic reproductions in the work are: The Home of Columbus' Boyhood in Genoa; the beautiful "Boy Columbus" in the Boston Museum of Fine Arts; The Doria Palace in Genoa; Columbus at the Convent La Rabida; the Monastery of La Rabida, at Huelva; Columbus before the Council of Salamanca, The Hall of the Tribunal of Justice—the Alhambra; Isabella Pledging Her Jewels, in the Metropolitan Museum of Fine Arts, New York; Tombs of Ferdinand and Isabella at Granada; Prior Perez Blessing Columbus; The Departure of Columbus from Palos; Columbus on the Deck of the Santa Maria; Columbus received by their Catholic Majesties at Barcelona; Columbus in Chains; The Great Valimitjana, Statue of Columbus at Santo Domingo; The Marble Mausolium at Santo Domingo Cathedral; Columbus' Monument at Watling's Island, San Salvador; Statue of Columbus at Lima, Peru, and Columbus Monument and Fountain, Washington, D. C.

Columbus in Poetry, History and Art has been highly praised by the press of the country. In speaking of the work the *Rosary Magazine* for November, 1917, said:

As a book of reference, it is simply invaluable, while as a quarry for Columbus orators or speakers at K. of C. demonstrations, it is simply inexhaustible. One can get quickly any kind of a reference from this work.

The *Chicago Evening Post* was struck with this feature of the book and in commenting upon the reproductions, said:

"Columbus in Poetry, History and Art" offers a rich field for the student, but how many children know the charming "Boy Columbus" in marble by Monte Verde in the Boston Museum of Fine Arts; or the majestic Columbus before the Ship of State by Lorado Taft at the Union Station in Washington city; or Columbus in Chains by Vilimitjana, the modern Spanish sculptor, presented by Gabriel Millet to the Sociedad Economica of Havana; or the statue of Columbus at Santo Domingo; or Piloty's Columbus on the Deck of the Santa Maria? The heroic poems add a background of fancy to the pictures of statues and paintings.

A sympathetic review of this valuable work is contained in the April number of the *Catholic Historical Review*, which, after some

reference to possible fallacies contained in some of the poems reproduced, concludes that if there are errors, they "are not errors of Miss Ryan, but mistakes of the poets."

The author and publishers have every reason to feel proud of this work.
J. J. T.

Pioneer Priests of North America, Pioneer Laymen of North America. By Rev. T. J. Campbell, S. J. New York: The America Press.

This excellent series of biographies is not entirely new. It consists of three volumes of the Pioneer Priests series and two volumes of the Pioneer Laymen series begun in 1913.

In the Pioneer Priests series, very satisfactory biographies are included in Volume I of Isaac Jogues, Joseph Bressani, Joseph Poncet, Simon Le Moyne, Claude Dablon, Joseph Chaumont, Paul Ragueneau, René Menard, James Fremin, James Bruyas, John Pieron, John De Lamberville, Peter Millet, Stephen De Carheil, Peter Raffeix, Francis Boniface, James De Lamberville, Julien Garnier.

In Volume II, Peter Biard, Enemond Masse, John De Brebeuf, Gabriel Lalemant, Anne De Noue, Anthony Daniel, Charles Lalemant, Jerome Lalemant, Charles Garnier, Noel Chabanel, Leonard Garreau.

In Volume III, Paul Le Jeune, James Buteux, Gabriel Druillettes, Charles Albanel, Claude Allouez, James Marquette, Francis De Crespieu, Anthony Sylvie, Anthony Dalmas, Gabriel Marest, Peter Larue, John Aulneau, Sebastian Rale.

The Laymen series volume I contains biographies of Jacques Cartier, Pedro Menendez, Samuel Champlain, Charles De La Tour, Maisonneuve, Charles Le Moyne and Pierre Esprit Radisson.

Volume II contains those of Le Moyne De Longueuil, Nicolas Perrot, Le Moyne D'Iberville, Frontenac, La Salle, Le Moyne De Bienville, Pierre Gaultier De Verendrye and John McLoughlin.

Father Campbell is a very reliable student of the subjects of history and biography upon which he writes. He has not adopted the plan of footnotes, but upon comparison it will be found that he is eminently correct in his statements. Such bibliography as he has included is of much value to the student.

It is to be sincerely hoped that Father Campbell will continue his researches and give his attention to all of the early missionaries especially, as he has done in these artistic and valuable volumes.

CURRENT HISTORY

CENTENNIAL OBSERVANCES

Two weeks of the big Fourth Liberty Loan drive were made more active if possible by the Centennial and Columbus Day observances.

Springfield, the state capital, led off with two big days, Saturday and Sunday, October 5 and 6, and Chicago followed with special exercises on the 7th, 8th and 9th in honor of the Centennial, and will reach the climax on Columbus Day, Saturday, October 12, the day appointed by the President as the central, red letter day of the drive.

Lincoln and Douglas Memorials

The centennial celebration was a complete success at Springfield. On Saturday, October 5, two notable statues were unveiled, one of Abraham Lincoln and the other of Stephen A. Douglas. The principal address at the unveiling of the Lincoln statue was by Lord Charnwood, of England, who has distinguished himself by an able life of Lincoln. The address at the dedication of the Douglas statue was by Secretary of the Navy, Josephus Daniels.

In the evening a pageant was presented under the title, the Masque of Illinois, participated in by hundreds of Springfield people with Miss Florence Lowden, the daughter of the Governor, in the leading role.

Great Field Mass

On Sunday, October 6, the 100th anniversary of the inauguration of the first governor of Illinois, the program was opened by a parade of the Catholic societies of Springfield, led by the Knights of Columbus, in which two thousand persons participated. Directing their course to the grounds of the Sacred Heart Convent in West Springfield, the marchers joined the throng in attendance at the out-door field mass.

A great altar of very attractive architecture had been constructed on the grounds of the convent and upon the amphitheatre seats on either side young girls in red, white and blue costume were placed in representation of flags, the American flag on one side and the State Centennial flag on the other.

Rev. Father T. Hickey, vicar-general of the Alton diocese, was chief celebrant at the Solemn High Mass, which was said before the altar erected on the campus in front of the convent building. Rev. George Kenney, assistant pastor of the Church of the Immaculate Conception, was master of ceremonies, and Rev. L. Huffker, pastor of the SS. Peter and Paul's church, was deacon with Rev. T. Smith, assistant pastor of St. Agnes Church, as subdeacon. A choir of 150 voices was massed and near that was a large orchestra. Rev. John W. Cummings of Ohio, Ill., had charge of the singing, and John Taylor of Springfield directed the orchestra.

Governor and Other Noted Persons Present

Governor and Mrs. Frank O. Lowden, together with a large number of other high state officials and guests of honor, were seated on a platform immediately in front of the girls forming the Illinois Centennial banner. Lord Charnwood of England, Robert Dick Douglas of Greensboro, S. C., and his daughter, Virginia

Adams Douglas, were seated near the governor and Mrs. Lowden. Robert Dick Douglas is a grandson of Stephen A. Douglas, whose statue was unveiled Saturday, and in the course of other parts of the program declared himself a Militant Catholic.

Speaking of the Field Mass, the *News-Record* said:

"More than 10,000 persons witnessed the Field Mass which the Catholic organizations of Springfield and Illinois gave as their contribution to the centennial celebration at the Sacred Heart convent Sunday. Governor and Mrs. Frank O. Lowden, Lord Charnwood of England, and a large number of other state and military officials participated in the ceremonies. The mass was considered one of the most striking and inspiring religious services ever witnessed in Illinois."

Paid Tribute to Lincoln and Douglas

Rev. J. H. Smith of Franklin, Ill., delivered an eloquent sermon-address at the Field Mass. In a closing passage Father Smith said:

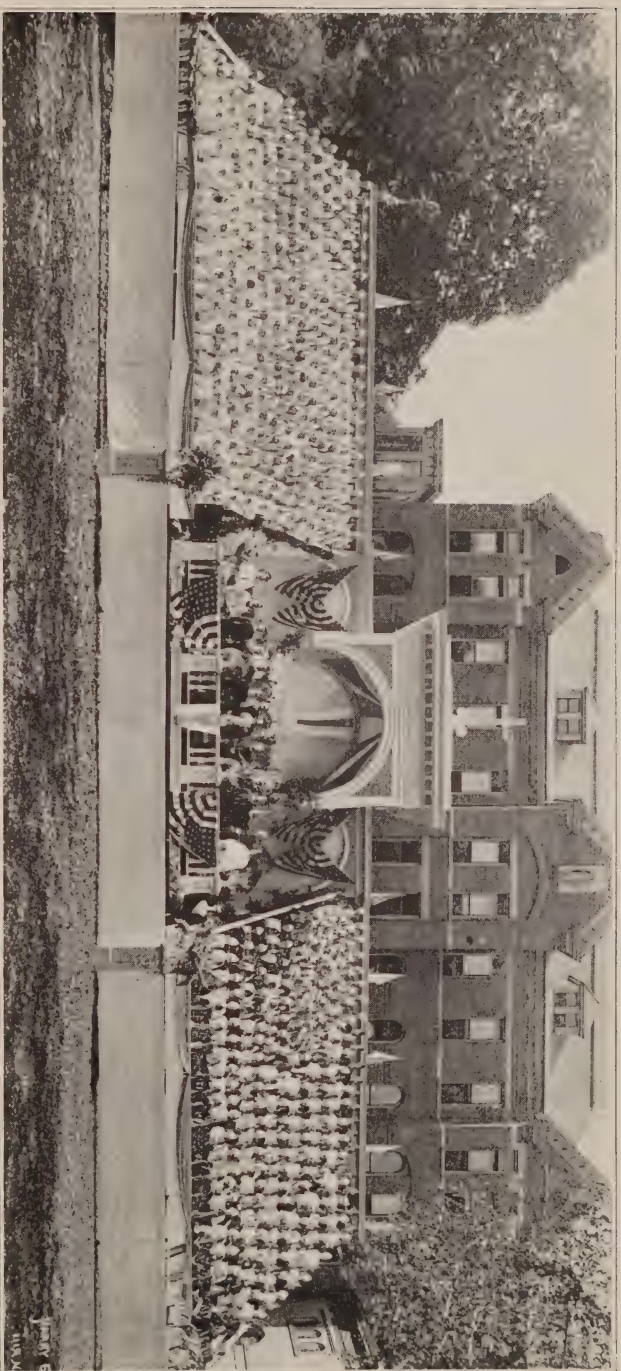
"Yesterday Stephen A. Douglas was eulogized by a more eloquent tongue than mine. Only yesterday the good people of this community with their esteemed governor erected a statue to proclaim to the present and future generations the services which he rendered to his country. When the life of the country was threatened he pledged his support, his all, if necessary, that his country might live. Douglas, of national fame and prominence, the 100 per cent American, achieved his greatness in Illinois. There, too, the immortal Lincoln, the saviour of the republic, the martyred president, climbed the heights of fame. Though not an Illinois product, we may justly say that it was in this state that his great mind was developed. Here he lived for years; here his profession brought him into close touch with men from every walk of life. Here he profited by daily experience, grew stronger and stronger in brawn and brain. Here, no doubt, his ideals became more elevated and more sublime. Here, too, he was schooled for the task which lay before him and the triumph which he achieved, and Lincoln has come naturally to be regarded by us all, permanently, our national hero. Not alone by us is he revered. England and France, in the day of tribulation, look to him as a guide and inspiration. In the most recent biography of Lincoln just published by Lord Charnwood, present with us today, we find these words in the preface: 'It is a time when we may learn much from Lincoln's failure and success; from his patience, his modesty, his optimism, and his eloquence, so simple and so magnificent.'"

Exercises at Ursuline Convent

During the afternoon a most enjoyable program was rendered at the Ursuline Convent, the longest established educational institution in Springfield. Two thousand persons made up the gathering in the large auditorium which was decorated with American and Centennial flags and with cut flowers and ferns. Hon. Thomas J. Condon was chairman of the meeting. He paid high tribute to the sisterhood.

In his opening remarks, Mr. Condon said in part:

"We are gathered here today in the oldest institution of learning in the city of Springfield. We are here to observe the centennial of Illinois and to pay tribute to the sisterhood. Sixty-one years ago on August 25, five or six sisters founded this institution. Since that time it has grown to the great institution of learning which it is today, and of which Springfield is justly proud."



OUTDOOR ALTAR AND AMPHITHEATRE

Built for Field Mass at Springfield, Illinois, October 6th. The feature of the "Governor's Day" observance of the Illinois Centennial.—Designed by William Henry Conway, Architect and Engineer, of Springfield.

The chairman then introduced Reverend Frederic Siedenburgh, S. J., of Chicago and a member of the Illinois Centennial Commission. He spoke on "Illinois Catholics and Their History" calling attention to the fact that the glorious Catholic story of the state is almost a sealed book, and that this fact is primarily due to the indifference of Catholics in keeping records. As a consequence Catholics do not even know the heroes of their own faith—Marquette, La Salle, Tonty, Gibault, Vigo, Memamd, Shields, Douglas, and a host of others.

He appealed to his hearers to cherish the history that is being made today—that their boys who are in the service of their country and especially those who have made the supreme sacrifice; that their memories should not fade with the fading of their service flags. "We must not only revive the history of the last centenary," he said, "we must prepare to transmit the history of the new centenary that has begun." Father Siedenburgh also warned his hearers that their patriotism must not stop with the winning of the war, but that the problems of peace after the war, the social and economic problems of reconstruction may be as serious as the problems of war, and that Catholics owe it to their country and to themselves to look ahead and study these problems, and if need be make known their views by ballot.

Judge John P. McGoorty also addressed the meeting. In speaking of the part which the members of the Catholic Church are playing in the great crisis he said:

"You know that the war for world peace is being waged in a Catholic country. Everywhere along the line, even in No Man's Land, can be seen the figure of the crucifixion of Christ. White is the prevailing color there, and white crosses mark the graves of the fallen heroes. The Catholics of Illinois have stood against slavery and for right. They responded to the call of the immortal Lincoln and in the present war thousands upon thousands have answered the call to arms to establish peace for the entire world."

Both speakers dwelt upon the centennial celebration. Father Siedenburgh told something of the work of the celebration commission of which he is a member, and Judge McGoorty gave some interesting facts relating to the history of the state.

The Dinner in the Evening

A most pleasant feature of the day's activities was the dinner in the evening at the St. Nicholas Hotel. More than five hundred guests assembled for this function.

After the repast, which was thoroughly enjoyed, James M. Graham of Springfield introduced Rev. Father Frederic Siedenburgh of Chicago, who acted as toastmaster. After the invocation by Rev. Father Hickey, John P. McGoorty of Chicago, chief justice of the Circuit Court of Cook County, told of the part Catholics have played in the history of Illinois. He praised Governor Frank O. Lowden for his stand on the war and also spoke words of praise for President Wilson.

"Illinois has just cause to be proud of her great war governor, Frank O. Lowden," the speaker said.

"The Catholics have never sinned against Liberty," said Rt. Rev. Monsignor D. J. Riordan of Chicago. "They have responded to the call to arms. We are Catholics. We love our Church and we love our country. Catholics are for freedom, and they are willing to fight in order to give it to others."

The speaker said that the works of the Knights of Columbus in the fields of France and their work in the interest of soldiers in camps of the United States has brought words of praise from President Wilson, General Foch, and also from others who are playing a prominent part in the world's war.

Robert Douglas, grandson of the famous Illinois statesman, was called upon by the toastmaster to speak. "There is no South," said Mr. Douglas, when he responded to the request for a toast on the South. "There used to be a South, but that exists no longer. The old lines that found expression in the South, North, East and West have disappeared and we are all one. You good people of Illinois once came down to North Carolina, my own state, to fight to keep us in the Union. You found we put up a pretty hard fight. Today if you were to come down to North Carolina and fight to drive us out of the Union, you would find that the fighting we did half a century ago would be mere child's play." Mr. Douglas called the application of the word "Yanks" to the American soldiers a holy one, declaring that it expressed the unification of every part of the country more than any other thing. "The world war," he said, "has wiped out the last vestige of the old lines of demarcation that for so long divided the country." In closing he asked "the good God that guides us all to bless Illinois."

Lord Charnwood of England, who had been a guest of Springfield for two days, was unable to attend the entire banquet. He arrived in time, however, to make a brief address to the assembly. He asserted that, speaking as a member of the British House of Lords, he could say that co-operation of the Irish in America would mean much toward home rule for that country.

Addresses were also made by Mrs. Jessie Palmer Weber, secretary of the State Centennial Celebration Commission, and by Otto L. Schmidt of Chicago, president of the body. Donald Robertson pleased the audience with a group of poems, and vocal numbers were given by Mrs. J. Edward Wimberg and John Boyle of Springfield.

The banquet closed with the singing of "The Star-Spangled Banner."

The Observance Epitomized

Father Smith in his eloquent sermon struck the keynote of this great observance when he said:

"No body and no class contributed to the growth of Illinois more than the Catholic Church and the sons of that Church. So, like the great explorer, Columbus, who discovered this country, whose first thought was God and whose first act was to plant the cross, on bended knee returned thanks to God, who guided him through and sustained him to reach the goal of his ambition, we come here today not for self-glorification, not in a spirit of vain boast, but to bend our knees to thank God who so blessed our State in its purposes and projects during the first century of its existence. At the same time we know that the Catholic Church and its sons played an important part in the development of this State and the nation at large. The history of Illinois and the history of the Catholic Church are inseparable. It is fitting therefore that we thus celebrate this great anniversary.

The Executive Committee

This observance throughout was very creditable and everyone connected with it is entitled to thanks and appreciation. It is not practical to name all who materially assisted, and it is quite apparent that none helped and sacrificed

merely for glory. The work was so well planned and executed, however, that it seems only just to name the Executive Committee that devoted so much time and attention to it. The committee in charge was: Very Reverend Monsignor T. Hickey, Vicar-General, diocese of Alton; James M. Graham, chairman; T. E. Bland, T. J. Condon, W. H. Conway, Mary Delmore, T. P. Donelan, M. Marguerite Golden, Anna Lawless, Martin Maurer, G. J. Staab, Mrs. W. D. Stewart, Mrs. Alice E. Tilley, Helen Troesch, Theresa Gorman, secretary.

Jewish Historical Society Celebrates—As a contribution to the Illinois Centennial Celebration the Jewish Historical Society of Illinois on October 9th and 12th commemorated notable events in the life and activities of the Chicago Hebrews during the seventy years since the first "Minyan" (an organization of ten male worshippers) was established. This important event took place in 1847, ten years after Chicago was incorporated as a city.

This pioneer Jewish congregation was and is known as *Kahalath Anske Maarib*, meaning *Men of the West*. The first house of worship in Chicago was built by this congregation in 1851 on Clark Street near Jackson, the site now occupied by the federal building. The congregation has been removed to Thirty-eighth Street and Indiana Avenue.

In commemoration of this first house of worship the Jewish Historical Society by permission of the United States government on October 9th, placed a bronze memorial tablet on the southwest corner of the Chicago Post Office, marking its site. The tablet is inscribed as follows: "*On this site stood in 1851 the first Jewish house of worship in the state of Illinois, Dedicated by the Jewish Historical Society of Illinois, October 9, 1918.*" The tablet was unveiled by Elias Greenebaum, the oldest Jewish resident in Illinois, and the dedication address was made by Hugh S. Magill, director of the Illinois Centennial Commission. Formal dedicatory exercises were held on the evening of October 12th 1918, in the rooms of the United States Court of Appeals, federal building, Chicago.

From this early "congregation of ten" the Jews of Illinois have increased to two hundred and fifty thousand. The Jewish Historical Society have in preparation an elaborate history of their people in Illinois and no expense is being spared to make the work worthy and representative. The proposed plan will involve an expenditure of twenty-five thousand dollars. Clarence Walworth Alvord, Ph. D., of the University of Illinois, Editor of the official Illinois history in preparation under the direction of the Illinois Centennial Commission and winner of the Loubet history prize, has been consulted and a great deal of the work has been completed.

The officers of the society are Elias Greenebaum, Honorary President; Julius Rosenwald, President; Dr. Emil G. Hirsch, First Vice-President; Henry L. Frank, Second Vice-President; Nathan D. Kaplan, Third Vice-President; M. E. Greenebaum, Treasurer; H. L. Meites, Secretary.

Illinois Catholic Historical Society

617 ASHLAND BLOCK, CHICAGO

HONORARY PRESIDENTS

Most Rev. George William Mundelein, D. D. Chicago	
Rt. Rev. James Ryan, D.D. Alton	Rt. Rev. Edmund M. Dunne, D. D. Peoria
Rt. Rev. Peter J. Muldoon, D.D. Rockford	Rt. Rev. Henry Althoff, D.D. Belleville

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The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

